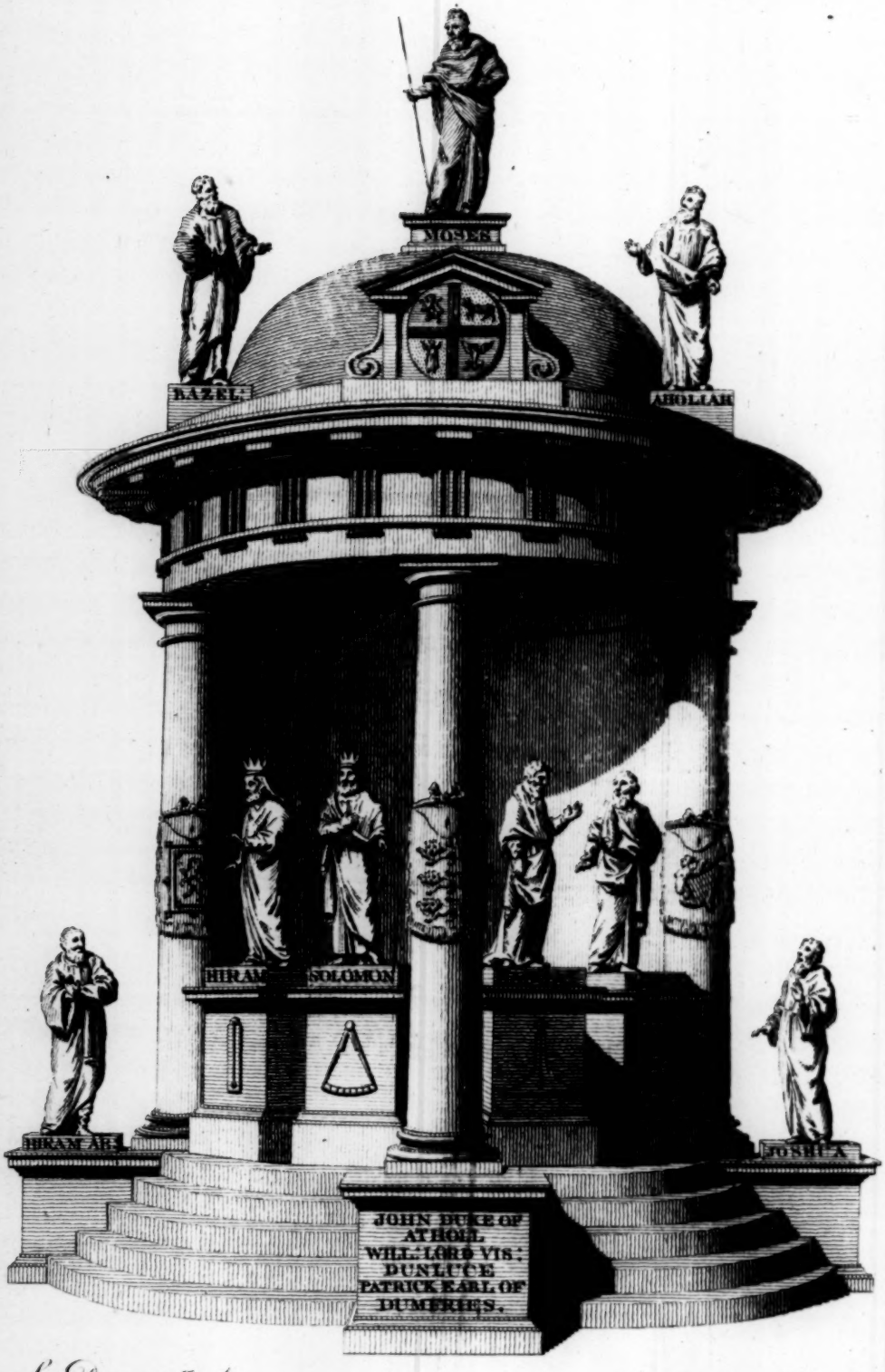
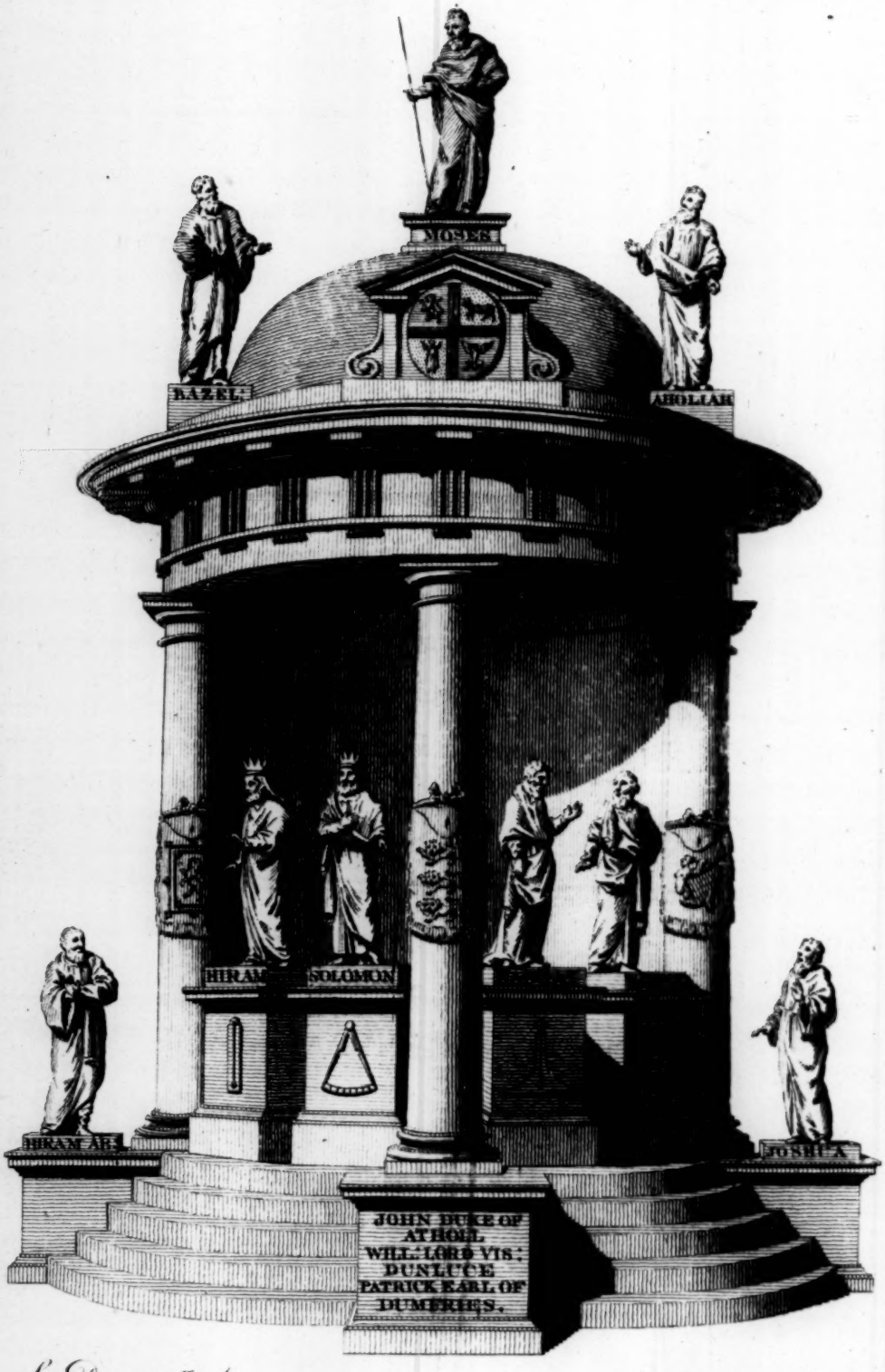


Jas. Dermott Invt.

M.r A. Rocker delin.t et Sculp.



Jas. Dermott Invt.

M.r A. Rocker delin.t et Sculp.

AHIMAN REZON;

OR A

Help to all that are, or would be

Free and Accepted Maſons.

By LAU. DERMOTT, *Deputy Grand Maſter.*

" As for his Works, in Verſe or Proſe,
" I own myſelf no Judge of thoſe;
" Nor can I tell what Criticks thought 'em;
" But this I know, all People bought 'em."

SWIFT.

PRINTED FOR

The BENEFIT of the GENERAL CHARITY,

AND SOLD BY

Brother JOHN FEAKINS, *Grand Treaſurer*,
Earl-Street, Blackfriars.

LONDON, 1787.

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DEDICATION.

TO THE

Moſt noble, ſublime, and illuſtrious PRINCESS,

CHARITY.

Great and benign MADAM,

THE Author of AHIMAN REZON, thinking himſelf amply paid by the ſale of three former Editions, is now deſirous of appropriating the preſent, and all future Editions of this Work, to the charitable fund, for the relief of indigent Free-Maſons; and having duly conſidered the great influence which your Highneſs has over the humane and generous part of the creation; but more particularly over the *moſt ancient* and honorable fraternity of Free and Accepted Maſons, (who are univerſally known to be your Highneſs's greateſt votaries) he concluded that nothing could promote the ſale of this Book, ſo much as prefixing your Highneſs's beloved name.

Great and benign Madam,

Your Highneſs's

Moſt devoted,

Moſt humble,

And moſt faithful Servant,

The AUTHOR.

EXPLANATION

OF THE

FRONTISPIECE.

THE deſign is a proſtyle temple of the doric order, and is an hiſtorical view of Ancient Maſonry, I mean that kind of hiſtory which is univerſally received and acknowledged in Ancient Lodges.

The three figures upon the dome, repreſents the three grand maſters of the tabernacle in the wilderneſs. The two crowned figures, with that on the right hand, repreſents the three grand maſters at the holy temple of Jeruſalem. The three figures on the left, repreſents the three grand maſters at the ſecond temple.

The three columns bearing Maſons aprons, with the arms of England, Ireland, and Scotland, and ſupporting the whole fabrick, repreſents the three grand maſters of England, Ireland*, and Scotland, (whoſe names are on the pedeſtal) who wiſely and nobly formed a triple union to ſupport the honor and dignity of the Ancient Craft, for which their Lordſhip's names will be honored and revered whilſt real Free-maſonry exiſts in theſe kingdoms.

In the pediment, is the coat armour of the Ancient Fraternity, thus emblazon'd,

Quarterly per ſquares, counter-changed *vert*. In the firſt quarter *azure*, a lion rampant *or*. In the ſecond quarter *or*, an ox *paſſant ſable*. In the third quarter *or*, a man with hands erect proper, robed crimſon and ermine. In the fourth quarter *azure*, an eagle diſplayed *or*. Creſt, the holy ark of the covenant proper, ſupporters two cherubims. Motto, *Kodes la Adonai*, that is, *Holineſs to the Lord*.

---

* Lord Viſcount Dunluce, then grand maſter of Maſons in Ireland, is now (1787) Earl of Antrim, &c. and grand maſter of the Ancient Craft in England.

ERRATA.

Page	*line*	*for*	*read*
I.	laſt line	The Chapter	a Chapter
XI.	15	at the ſame he	at the ſame time
XXVIII.	6	faithlul	faithful
XXX.	in the Note	has not done	has done
XXXI.	in the Note	this book	this preface

XLVIII. To the Note, add the words, "frequently been uſed ironically, at length came to have a direct meaning in the ironical ſenſe, thus Dunſcotus, a man famed for the ſubtilty and acuteneſs of his underſtanding, has by the ſame method of irony, given a general name to Modern, Dunces."

81	in the Note	62	82
98	24	XVIII	XXVIII
118	16	Dulce	Dunlue
125	3	ſig	fig
186	laſt line	Our Charms	Our Arms
219	21	Mulroomy	Mulroony

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TO THE

READER.

IT has been the cuſtom of all my worthy brethren, who have honoured the craft with their books of conſtitutions, or pocket-companions for free-maſons, to give us a long and pleaſing hiſtory of maſonry from the creation, to the time of their writing and publiſhing ſuch accounts, *viz.* from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, from Solomon to Cyrus, from Cyrus to Seleucus Nicator, from Seleucus Nicator to Auguſtus Cæſar, from Auguſtus Cæſar to the havock of the Goths, and ſo on until the revival of the Auguſtan ſtyle, *&c. &c. &c.* Wherein they give us an account of the drawing, ſcheming, planning, deſigning, erecting, and building of temples, towers, cities, caſtles, palaces, theatres, pyramids, monuments, bridges, walls, pillars, courts, halls, fortifications, and labyrinths, with the famous light-houſe of Pharos and Coloſſus at Rhodes, and many other wonderful works performed by the ARCHITECTS, to the grea' ſatisfaction of the readers, and edification o' free-maſons. *

* Quere, Whether ſuch hiſtories are of any uſe in the ſecret myſteries of the craft.

Having call'd to mind the old proverb, *Better out of the world than out of faſhion*, I was fully determined to write an hiſtory of maſonry, whereby I did expect to give the world an uncommon ſatisfaction; and in order to enable myſelf to execute this great deſign, I purchaſed all or moſt of the hiſtories, conſtitutions, pocket-companions, and other pieces on that ſubject, now extant in the Engliſh tongue.

My next ſtep was to furniſh myſelf with a ſufficient quantity of pens, ink, and paper: this being done, I immediately fancied myſelf an HISTORIAN, and intended to trace maſonry not only to Adam, in his ſylvan lodge in Paradiſe, but to give ſome account of the craft even before the Creation: And (as a foundation) I placed the following works round about me, ſo as to be convenient to have recourſe to them as occaſion ſhould require, *viz.* doctor Anderſon, and Mr. Spratt, before me, doctor D'Aſſigny and Mr. Smith, on my right hand, doctor Deſaguliers and Mr. Pennel on my left-hand, and Mr. Scott and Mr. Lyon behind me; a copy of (that often called) the original conſtitutions, (ſaid to be in the poſſeſſion of Mr. *John Collins*, in Paris) and another copy of the ſame magnitude handed about in England, together with ſeveral pamphlets printed in England, I tied up together, and threw them under the table.

Having tried my pen, and wrote a line not unlike the beginning of the chapter in the Alco-

Alcoran*, I began to flouriſh away in a moſt admirable manner, and in a few days wrote the firſt volume of the hiſtory of maſonry, wherein was a full account of the tranſactions of the firſt grand lodge, particularly the excluding of the unruly members, as related by Mr. Milton†.

By this time I imagined myſelf ſuperior to Joſephus, Stackhouſe, or any other hiſtorian whom the reader ſhall pleaſe to think on. And as I intended to give the world a hiſtory of maſonry for ſeveral years before the creation, I made no manner of doubt but my work ſhould live at leaſt two thouſand years after the general conflagration.

Perhaps ſome of my readers (I mean thoſe that are beſt acquainted with my capacity) will ſay, he has more vanity than wit; and as to learning, it is as great a ſtranger to him, as free-maſonry is to women; yet he has the folly to think himſelf an hiſtorian, and expects to become a great man, *&c.*

Whether ſuch an opinion be true or falſe, it matters nought to me; for the world muſt allow, that (tho' no man has found out the per-

 petual

* Next after the title at the head of every chapter (except the ninth) of the Alcoran, is prefixed the following ſolemn form.

In the name of the moſt merciful God.

† See Paradiſe Loſt.

petual motion) all men ever had, have now, and ever will have a perpetual notion: And furthermore, we read, that the following perſons, ſo much fam'd in hiſtory, were not only poor men, but many of them of a very mean extraction. The wiſe philoſopher Socrates, was the ſon of a poor ſtone-carver; the tragic poet Euripides, was the ſon of poor parents; as was Demoſthenes, the honour of Greek eloquence; Virgil, the famous Latin poet, was the ſon of a poor Mantuan labouring potter; Horace, the incomparable Lyric, was the ſon of a trumpeter in the wars; Tarquinius Priſcus, king of the Romans, was the ſon of a merchant; and Servius Tullius, another king of the Romans, was begotten on a woman ſlave; Septimius Severus, is ſaid to come of a very baſe degree; Agathocles, king of Sicilly, was a potter's ſon; Ælius Pertinax was a poor artificer, or, as ſome ſay, a ſimple ſeller of wood; the parents of Venadius Baſſus, are ſaid to be very miſerable poor people; and Arſaces, king of the Parthians, was of ſo mean and obſcure parentage, that no man's memory could make a report of his father or mother; Ptolomy, king of Egypt, was the ſon of a 'ſquire in Alexander's army; the emperor Diocleſian, was the ſon of a ſcrivener; the emperor Probus was ſon of a gardener; and the parents of Aurelius, were ſo obſcure that writers have not agreed who they were; Maximinus was the ſon of a ſmith, or as ſome ſay, a waggon-wright; Marcus Julius Licinius, was the ſon of a herdſman;

man; Bonoſus was the ſon of a poor ſtipendary ſchoolmaſter; Mauritus Juſtinus, predeceſſor to Juſtinian, and alſo Galerus, were both ſhepherds; pope John, the twenty-ſecond of that name, was the ſon of a ſhoe-maker; pope Nicholas the fifth was the ſon of a man that ſold eggs and butter about the ſtreets; and pope Sixtus the fourth was a mariner's ſon; Lamuſius, king of the Lombards, was the ſon of a common ſtrumpet, who (when he was an infant) threw him into a ditch, but was taken out by king Agelmond; Primiſlaus, king of Bohemia, was the ſon of a country peaſant; Tamerlane the great was a herdſman; Caius Marius, ſeven times conſul of Rome, was born of poor parents in the village of Arpinum; and Marcus Tullius Cicero, conſul of Rome, and pro-conſul in Aſia, was from the poor Tuguriole of Arpinum, the meaneſt parentage that could be; Ventidius, field-marſhal and conſul of Rome, was the ſon of a muleteer; and Theophraſtus was the ſon of a botcher, *i. e.* a mender of garments, *&c.*

I have heard of many others of later date that have been preferred to places or offices of great truſt, and dignified with titles of honour, without having the leaſt claim to wit, courage, learning, or honeſty; therefore if ſuch occurrences be duly conſidered, I humbly conceive it will not be deemed as a capital offence, that I ſhould entertain my own perpetual notion, while I do not endeavour to diſinherit any man of his properties.

I doubt I have tired the reader's patience; and if ſo, I humbly beg his pardon for this long digreſſion. But to return, while my mind was wholly taken up with my fancied ſuperiority as an hiſtorian, &c. I inſenſibly fell into a ſlumber, when me-thought four men entered my room; their habits appeared to be of very ancient faſhion, and their language alſo I imagined to be either Hebrew, Arabic, or Chaldean, in which they addreſſed me, and I immediately anſwered them after the pantomime faſhion: After ſome formal ceremonies, I deſired to know their names, and from whence they came; to which one of them anſwered me (in Engliſh) we are four brothers, and come from the holy city of Jeruſalem; our names are Shallum, Ahiman, Akhub, and Talmon. Hearing they were ſojourners from Jeruſalem, I aſked them whether they could give any account of *SOLOMON*'s TEMPLE; to which Shallum * (the chief of them) made anſwer and ſaid, the wiſe KING *SOLOMON*, GRAND-MASTER of Iſrael, appointed us head porters at the Temple, in the thirty-ſecond year of his age, the twelfth of his reign, and about the year of the world 2492: and therefore we can give a full and particular account of that wonderful fabrick, and likewiſe of the artiſts who performed it. I was glad to meet with ſuch brethren, from whom I did expect a great deal of knowledge; which the many ages they had lived in muſt have taught them, if their memories did not fail:

* 1 Chron. ix. 17.

fail: upon this conſideration I told them, that I was writing a hiſtory of maſonry, and begg'd their aſſiſtance, &c.

A hiſtory of maſonry! (ſays Ahiman) from the day of the dedication of the holy Temple to this preſent time, I have not ſeen a hiſtory of maſonry, though ſome have pretended (not only) to deſcribe the length, breadth, height, weight, colour, ſhape, form, and ſubſtance of every thing within and about the temple; but alſo to tell the ſpiritual* meaning of them, as if they knew the mind of him who gave orders for that building, or ſeen it finiſhed: but I can aſſure you that ſuch ſurveyors have never ſeen the temple, nay never have been within a thouſand miles of Jeruſalem: Indeed (continued he) there was one Flavius § (I think he was a ſoldier) took a great deal of notice of the temple, and other matters about it; as did another man named Jerry: There were two others, whoſe names I have forgot, but remember one of them was an excellent dreamer‡, and the other was very handy in collecting all manner of good writings‖ after the captivity.

Thoſe were the only men that have wrote moſt and beſt upon that ſubject, and yet all their works together would not be ſufficient for a preface to the hiſtory of maſonry; but for your further inſtructions, you ſhall hear an eml-

* See *Solomon's* Temple ſpiritualized by *Bunyan*.
§ Flavius Joſephus, the learned and warlike Jew.
‡ *Ezekiel.* ‖ *Ezra.*

eminent brother who can inform you in every particular that is neceſſary to your preſent undertaking. The words were ſcarce ended, when there appeared a grave old gentleman, with a long beard; he was dreſſed in an embroidered veſt, and wore a breaſt plate of gold, ſet with twelve precious Stones, which formed an oblong ſquare: I was informed that the name of the ſtones were Sardine, Emerald, Ligure, Beryl, Topas, Saphire, Agate, Onyx, Carbuncle, Diamond, Amethyſt, and Jaſper: Upon theſe ſtones were engraved the names of the twelve tribes, *viz* Reuben, Judah, Gad, Zebulun, Simeon, Dan, Aſher, Joſeph, Levi, Naphthali, Iſſacher, and Benjamin*.

Upon his entrance, the four ſojourners did him the homage due to a ſuperior; as to me, the luſtre of his breaſt-plate dazzled my ſight, in ſuch a manner that I could ſcarce look at him. But Ahiman giving him to underſtand that the people of this country were weak-ſighted, he immediately covered his breaſt-plate; which not only gave me an opportunity of perceiving him more diſtinct, but alſo of paying him my reſpects in the beſt manner I was capable of; and making a very low bow, I preſented him with the firſt volume of the hiſtory of maſonry, hoped he would do me the honour of peruſing it, and begg'd his advice for my further proceedings: he kindly received it,

* Such was the breaſt-plate, worn by the High-Prieſt at the Temple.

it, and read it over, whilſt I impatiently waited to hear his opinion; which at laſt (to my mortification) amounted to no more than an old Hebrew proverb (which Ahiman tranſlated thus; Thou haſt div'd deep into the water, and haſt brought up a potſherd): nevertheleſs he took me by the hand, and ſaid*, my ſon, if thou wilt thou ſhalt be taught, and if thou wilt apply thy mind thou ſhalt be witty; if thou love to hear, thou ſhalt receive (doctrine); and if thou delight in hearing thou ſhalt be wiſe: and although your hiſtory of maſonry is not worth notice, yet you may write many other things of great ſervice to the fraternity.

Certain it is (continued he) that free-maſonry has been from the creation (though not under that name); that it was a divine gift from God; that Cain and the builders of his city were ſtrangers to the ſecret myſtery of maſonry; that there were but four maſons in the world when the deluge happened; that one of the four, even the ſecond ſon of Noah, was not maſter of the art; that Nimrod, nor any of his bricklayers, knew any thing of the matter; and that there were but very few maſters of the art (even) at Solomon's temple: whereby it plainly appears, that the whole myſtery was communicated to very few at that time; that at Solomon's Temple (and not before) it received the name of free-maſonry, because

* Eccleſ. vi. 23, 34.

cauſe the maſons at Jeruſalem and Tyre were the greateſt cabaliſts † then in the world; that the myſtery has been, for the moſt part practiſed amongſt builders ſince Solomon's time; that there were ſome hundreds mentioned (in hiſtories of maſonry) under the titles of grand-maſters, *&c.* for no other reaſon than that of giving orders for the building of a houſe, tower, caſtle, or ſome other edifice (or perhaps for ſuffering the maſons to erect ſuch in their territories, *&c.*) while the memories of as many thouſands of the faithful Craft are buried in oblivion: From whence he gave me to underſtand, that ſuch hiſtories were of no uſe to the ſociety at preſent; and further added, that the manner of conſtituting lodges, the old and new regulations, *&c.* were the only and moſt uſeful things concerning free-maſonry, that could be wrote: to which I begg'd to be informed, whether ſongs were to be introduced: his anſwer was*: if thou be made the maſter, lift not thyſelf up; but be among them as one of the reſt: take diligent care for them, and ſo ſit down.

And when thou haſt done all thy duty, ſit down, that thou mayſt be merry with them; and receive a crown for thy good behaviour.

Speak thou that art the elder, for it becometh thee; but with ſound judgment: and hinder not muſic.

† People ſkilled in the cabala, *i. e.* tradition, their ſecret ſcience of expounding divine myſteries, &c.

* Eccleſ. xxxii. 1, 2, 3.

muſic. *And at all times let thy garments be white.

While he was ſpeaking theſe laſt words, I was awaked by a young puppy that got into the room while I ſlept, and, ſeizing my papers, eat a great part of them, and was then between my legs, tearing the laſt ſheet of what I had wrote.

I have not words to expreſs the ſorrow, grief, trouble, and vexation I was in, upon ſeeing the cataſtrophe of a work which I expected would outlaſt the teeth of time.

Like one diſtracted (as in truth I was) I ran to the owner of the dog, and demanded immediate ſatisfaction: he told me he would hang the cur; but at the ſame he imagined I ſhould be under more obligation to him for ſo doing, than he was to me for what had happened.

In ſhort, I looked upon it as a bad omen; and my late dream had made ſo great an impreſſion on my mind, that ſuperſtition got the better of me, and cauſed me to deviate from the general cuſtom of my worthy predeceſſors; otherwiſe I would have publiſhed a hiſtory of maſonry: and as this is rather an accidental than a deſigned fault, I hope the reader will look over it with a favourable eye.

In

* Eccleſ. ix. 8.

To be ſerious: The reader will do me ſtrict juſtice in believing, that I do not wiſh to offend the perſons or names of writers of hiſtorical truths. My intention being only to expoſe ridiculous innovations, and fabulous accounts of Grand Maſters, whoſe Maſonical authorities never exiſted.

What man (converſant with real free-maſonry and hiſtory) can ſwallow the legendary ſtories of the Grand Maſterſhip of the monk St. Auſtin, St. Swithin, St. Dunſtan, and other monkiſh ſaints, confeſſors, cardinals, &c. &c. Is it not more probable, that thoſe legendary Grand Maſters, inſtead of patronizing and protecting a ſociety that was then ſuppoſed to raiſe and converſe with familiar ſpirits, would have excommunicated them by bell, book, and candle; and by a thundering anathema, conſign them over to the devil: did not the behaviour of their cotemporaries and ſucceſſors, favour this opinion?

But to come nearer to the preſent time; Suppoſe we were to enquire into the origin of the preſent Grand Lodge of Modern Maſons, who, not ſatisfied with the old title of Right Worſhipful Grand Lodge, have, in their Calendar for 1777, modeſtly gave themſelves the title of the *Supreme Grand Lodge of the Moſt Ancient and Honourable*, &c. &c. &c. Upon enquiry it would appear, that all their boaſted ſupremacy is derived from an obſcure perſon, who lived about ſixty-two years ago, and whoſe

whoſe name is not to be found on record amongſt Ancient or Modern Maſons.

Whoſoever doubts the truth hereof, let him examine Dr. Anderſon's Conſtitutions (printed in 1738) page 109, where it is written, "that "four lodges;" that is to ſay, ſome perſons who were wont to meet

"At the Gooſe and Gridiron ale-houſe, in St. Paul's church-yard.

"At the Crown ale-houſe, in Parker's-lane.

"At the Apple-tree in Charles-ſtreet, Covent-garden.

"And at the Rummer and Grapes, in Channel-Row, Weſtminſter, did meet at the Apple-tree aforeſaid, in the year 1716, or rather 17; and having choſen (the nameleſs perſon before hinted) a Chairman, *they conſtituted themſelves a Grand Lodge.*"

Such are the words of the moſt authentic hiſtory amongſt Modern Maſons, and beyond contradiction prove the origin of their ſupremacy to be a ſelf-created aſſembly.

Nor was a ſelf-creation the only defect; They were defective in numbers.

To form (what Maſons mean by) a Grand Lodge, there muſt have been the Maſters and Wardens of five regular lodges, that is to ſay,

five

five Maſters and ten Wardens, making the number of inſtall'd officers *fifteen*.

This is ſo well known to every man converſant with the ancient laws, uſages, cuſtoms, and ceremonies of Maſter Maſons, that it is needleſs to ſay more, than that the foundation of the now (wou'd be) ſupreme, &c. &c. was defective in number, conſequently defective in form and capacity.

Nor can it be urged, that ſuch defection, or irregular formation, was owing to neceſſity, as there were numbers of old Maſons then in (and adjacent to) London, from whom the preſent Grand Lodge of Ancient Maſons received the old ſyſtem without adulteration.

Under ſuch defections as above-mentioned, Mr. Anthony Sayer, (the firſt Grand Maſter of Modern Maſons found on record) mounted the (now ſupreme) chair upon the 24th day of June, 1717.

The Moderns (I mean their writers) cunningly call thoſe tranſactions *a revival of the Grand Lodge*. Plauſible as this ſtory of a ſuppoſed revival, &c. may appear, yet one minute's reflection will ſhew (an Ancient Maſon) the fallacy of this part of their hiſtory.

This will be done, by conſidering, that had it been a revival of the Ancient Craft, only, without innovations or alterations of any kind, the

the Free and Accepted Maſons in Ireland and Scotland, where no change has yet happened, nay, Freemaſons in general would agree in ſecret language and ceremonies with the members of the Modern Lodges. But daily experience point out the contrary. And this I ſay, is an incontrovertible proof of the fallacy of their hiſtory.

Indeed this is acknowledged by the Moderns themſelves, in their Calendar for 1777, page 31, where, ſpeaking of the Old Maſons, we find theſe words: "The Ancient York Conſtitution, which was entirely dropt at the revival of the Grand Lodge in 1717." By this, it is plain, that inſtead of a *revival*, a diſcontinuance of Ancient Maſonry then took place.

To put this matter out of the reach of contradiction, take the teſtimony of Mr. Spencer, one of their Grand Secretaries:

* *Copy of an anſwer (in writing) given to brother W—— C——ll, a certified petitioner from Ireland.*

"Your being an Ancient Maſon you are "not entitled to any of our charity. The "Antient Maſons have a lodge at the Five "Bells in the Strand, and their Secretary's "name is Dermott.

* The original is in the author's poſſeſſion.

"Our

" Our ſociety is neither Arch, Royal " Arch, or *Ancient*, ſo that you have no " right to partake of our charity."

Such was the character given of them by their own Grand Secretary about fourteen years ago: How much they have changed for better or worſe, is no buſineſs of mine at this time. In the aforeſaid Calendar, amongſt other things which I am to ſuppoſe were extracted from the records of modern Maſons, I obſerved a cenſure paſſed (in the year 1755) on perſons for calling themſelves Ancient Maſons.

The compiler ſeems to be unacquainted with the maſonical proceedings of that time, otherwiſe he would have known that the perſons were cenſured, not for aſſembling under the denomination of Ancient Maſons, but for practiſing Ancient Maſonry, having their conſtitution from the Modern Grand Lodge. The caſe was briefly thus: A lodge at the Ben Jonſon's Head in Pelham Street, in Spitalfields, were compoſed moſtly of Ancient Maſons, tho' under the Modern Conſtitution. Some of them had been abroad, and received extraordinary benefits on account of Ancient Maſonry. Therefore they agreed to practiſe Ancient Maſonry on every third lodge night. Upon one of thoſe nights ſome Modern Maſons attempted to viſit them, but were refuſed admittance: the perſons ſo refuſed laid a formal complaint before the Modern Grand Lodge, tho

then held at the Devil Tavern, near Temple-Bar. And the ſaid Grand lodge, though incapable of judging the propriety or impropriety of ſuch refuſal (not being Ancient Maſons) ordered, that the Ben Johnſon's lodge ſhould admit all ſorts of Maſons without diſtinction.

And upon non-compliance to that order, they were cenſured, &c.

The perſons thus cenſured, drew up, printed, and publiſhed, a Manifeſto, and Maſons Creed; (ſold by Owen in Fleet-ſtreet) which did honour to their hearts, and heads.

The following lines were copied from the preface to their pamphlet:

"Whereas the genuine ſpirit of Maſonry "ſeems to be ſo greatly on the decline, that "the craft is in imminent danger from falſe "brethren. And whereas its very fundamen-"tals have of late been attacked, and a revo-"lution from its ancient principles, &c. &c. "—It has been thought neceſſary, by certain "perſons, who have the welfare of the craft "at heart, to publiſh the following little "pamphlet, by means of which it is hoped "the ignorant may be inſtructed, the luke-"warm inſpirited, and the irregular reform-ed," &c. &c.

Every real—that is, every Ancient Maſon, who had read thoſe publications, were convinced of the injuſtice done to the Ben Johnſon's lodge, in cenſuring them for doing their duty; a duty which they owed to God and to themſelves; and a buſineſs which their judges (the then Modern Grand Lodge) were as ignorant of—as a blind man is in the art of mixing colours.

Nevertheleſs cenſure was paſſed, and a minute thereof preſerved in the archives of the (wou'd-be) Supreme, &c. From whence it is now publiſhed in their calendar as one of the legiſlative orders on their records, which records have received much honour and amendments from twelve-penny lectures, twelve-penny illuſtrations, and twelve-penny calenders.

The brethren cenſured had their conſtitution from the Modern Grand Lodge, nor had they any connexion with the Ancient Grand Lodge at that time nor ſince; nevertheleſs I do affirm (from perſonal knowledge and public report) they were perſons of moſt amiable characters as men and maſons; and the names of the ingenious Marigeot, Cheetham, Corniſh, &c. &c. will be long remembered with eſteem and veneration, amongſt the faithful and legitimate heirs of old Hiram.

In juſtice to another perſon, I am under the neceſſity of taking notice of a plagiariſm in the calendar

calendar aforeſaid. In page 41, 42, and 43, the compiler (or author) in deſcribing the ceremonies at laying the foundation, and dedication of the Modern Maſons Hall, ſays, "A "Grand Anthem, written by H. D. Eſq. "was ſung," &c.—in the ſame page is written the words of the anthem, beginning

"To heaven's high Architect all praiſe,
"All praiſe, all gratitude be given, &c."

This anthem was not written by H. D. Eſq. nor by any member of the modern ſociety: It was pilfered from the oratorio of Solomon's Temple, annexed to the prologues in this book, and was written by Mr. James Eyre Weeks, an ancient maſon of the city of Dublin.

I ſhould not have taken ſo much notice of the calendar, were it not that the title page ſays that it is "publiſhed under the ſanction of the *Grand Lodge of England.*"

As there are ſome of the moſt reſpectable gentlemen (and I am willing to believe their preſent Grand Officers ſuch) belonging to the Modern Grand Lodge, I am ſorry to find they have acted ſo incautiouſly as to give ſanction to falſehoods.

Although falſehood found admittance into the calendar, yet a true and memorable tran-

ſaction is omitted, viz. That the Modern Maſons petitioned parliament to grant them a charter of incorporation, in order to give them the power and pleaſure of puniſhing every Freemaſon in England, that did not pay quarterage to them. Had they obtained the charter, it would have ſhut out all Maſons of the neighbouring kingdoms, as they could receive no manner of benefit therefrom.

The wiſdom of parliament treated the petition with juſt contempt: And it was reported in the public papers, that the honourable Speaker of the Houſe of Commons ſaid, "that "if the petition was granted, he made no "doubt the chimney ſweepers would ſoon ap-"ply for a charter."

It is remarkable, that the ſaid petition was preſented on (fool's day) the firſt of April, 1770. For other matters relative to the Moderns, I refer the reader to page 29, &c.

In the following ſheets, under the title of Ahiman Rezon, I have inſerted nothing but what are undeniable truths, which will be found (if obſerved) to be of great uſe to the fraternity, and likewiſe to numbers that are not of the ſociety; to the latter, it will ſhew them the folly of ridiculing a ſociety founded upon religion, morality, brotherly love, and good fellowſhip: and to thoſe of a more gentle and

poliſhed

poliſhed nature, in giving them an opportunity of examining whether they are endued with the neceſſary qualifications to be made free-maſons.

How far this may anſwer the deſign, I know not; but I hope that my brethren and others will accept the will for the deed, and take this as the widow's mite was received, which will amply reward my trouble.

A PHI-

A

PHILACTERIA

For ſuch

GENTLEMEN, as may be inclined to become FREE-MASONS.

GENTLEMEN,

IF the love of knowledge, intereſt, company, or dear curioſity, ſhould take poſſeſſion of any corner of your heads or hearts, and work you up to a deſire of becoming free-maſons; in ſuch caſe, I beg leave to offer my ſervice as your guide to the lodge door: this propoſal, will not (I hope) be diſagreeable to you, conſidering that I am the firſt perſon that ever offered aſſiſtance in this manner. But, before we ſet out, it is neceſſary that you carefully examine whether you are properly equipt for ſuch an undertaking.

To this end, be it known to you gentlemen, that in every warranted lodge they have the following order, viz.

"Any perſon deſirous of being made a free maſon in the lodge, ſhall be propoſed by a member thereof, that is to ſay, his name, age, deſcription of his perſon, title or trade and place of reſidence; that ſuch

ſuch propoſal ſhall be made in lodge hours* at leaſt one lodge-night before the initiation, in order, that the brethren may have ſufficient time and opportunity to make a ſtrict enquiry into the morals, character and circumſtances of the candidate; and the brother that propoſes him ſhall at the ſame time depoſite ſuch a ſum (of the candidate's money) as the majority ſhall think ſufficient (not leſs then one crown) to inſure the lodge that the candidate will attend according to the propoſal. And if the lodge approve his perſon, age, character and circumſtances, and therefore initiate him into the myſtery, &c. he ſhall pay whatſoever ſum the brethren ſhall think proper (not leſs than two guineas) and cloath the lodge† if required. But if the lodge think the candidate unworthy, and refuſe to make him, his money ſhall be faithfully returned to him; but, in caſe the lodge approve his perſon and character, &c. and he refuſe to be made, then ſhall he forfeit his money for the benefit of diſtreſſed free maſons. And it is hereby ordered and declared, that no perſon is capable of becoming a member of the lodge, but Such as are of mature age, upright in body and limbs, free from bondage, has the ſenſes of a man,

* That is from the vernal to the autumnal equinox, between ſeven and ten o'clock in the evening, and from the autumnal to the vernal equinox following, between ſix and nine o'clock,

† By clothing is meant white aprons and gloves, not only for every member in the lodge, but alſo for all their wives and ſweethearts, if they require them.

man, and is endowed with an eſtate, office, trade, occupation, or ſome viſible way of acquiring an honeſt and reputable livelihood, as becomes the members of this moſt ancient and honourable fraternity.*

By this regulation you ſee that the free maſons will make a ſtrict (though private) enquiry into your character and ability: And therefore I adviſe you to be as circumſpect on your ſide. Perhaps, you may think that it will be impoſſible for you to diſtinguiſh the good from bad, amongſt a people who make it their peculiar ſtudy to keep all things ſecret. Let not ſuch a thought diſcourage you, when I aſſure you, that you have a faithful guide, who has made free maſonry (both ancient and modern) his conſtant ſtudy for thirty three years paſt, and thinks it a duty incumbent on him, to give you theſe inſtructions.

In the firſt place, when you intend to be made a free maſon, go with your friend to the lodge, and deſire him to ſhew you the warrant or

* To this I beg leave to add a word or two: The perſons to whom I now ſpeak, are the men of ſome education and an honeſt Character, but in low circumſtances; I ſay, let them firſt conſider their income and families, and know, that free maſonry requires ability, attendance, and a good appearance to maintain and ſupport it's ancient and honourable grandeur. Be it alſo remembered, that they have no title to the general charity, until they prove, that they have been formerly in reputable, at leaſt, in tolerable circumſtances.

or diſpenſation by which the lodge is held? that is to ſay an inſtrument printed or written upon parchment, and ſigned by ſome noble grand maſter, his deputy and grand wardens, and grand ſecretary, and ſealed with their grand lodge ſeal, &c. conſtituting and appointing particular perſons (therein named) as maſter and wardens, with full power to congregate and hold a lodge at ſuch a place, and therein make and admit free maſons, according to the moſt ancient and honourable cuſtom of the royal craft, in all ages and nations throughout the known world, with full power and authority to nominate, chuſe and inſtal their ſucceſſors, &c. When they produce this authority or warrant, then call for the by-laws, and (having ſeriouſly peruſed them) conſider whether your natural diſpoſition will incline you to be conformable to them. Next call for the roll or liſt of the members, where you may find the names of ſome of your intimate and moſt eſteemed friends, or perhaps the names of ſuch (other of your acquaintance) as you would not chuſe to aſſociate with. If theſe reſearches prove agreeable, then you may venture to lay down the depoſite money, (as it is called) but if they do not produce the grand maſter's authority by warrant or diſpenſation, you are to look upon them not only as the magma of free maſons, but the very dregs of mankind, who (under the cloak of brotherly love) are ever upon the watch for an opportunity to pick your pockets, and make you con-

contemptible into the bargain*. Doubtleſs you will wonder how, or by what means, ſuch abandoned wretches got admittance into a fraternity which boaſt of ſo much honour and virtue, as to rank themſelves with kings and princes, eſpecially, if they adhere ſtrictly to the foregoing regulation. To this I anſwer, that ſome of the Landlords, § where the lodges are held, do often recommended perſons to be made free maſons, and that the lucrative view takes place (too often) where impartiality, honeſty and virtue ought to be the points of ſight. That others have ſtood the teſt of the ſtricteſt ſcrutiny, behaved well for many years, and afterwards fell into all manner of vices, which ſerves to ſhew the inſtability and weakneſs of mankind, and that all the doctrine and laws upon earth (without the grace of God) is not ſufficient to make men wiſe or deter them from evil. Nevertheleſs (in the ſyſtem of freemaſonry) there are many ways to mend the manners, poliſh the diſpoſition, correct the Judgment, and refine the taſte of a ſoul virtuouſly inclined. And as the number

* For a confirmation hereof read the eighth Regulation, (page 63) where it is ordered, that no perſon ſo made, nor any concerned in making him, ſhall be a grand officer, nor an officer of any particular lodge, nor ſhall any ſuch partake of the general charity, if they ſhould come to want it.

§ I do not charge landlords in general with ſuch evil proceedings, becauſe I know many of them that abhor ſiniſter views, and would ſacrifice all pecuniary intereſt, before they would break through any of the ſacred rules or orders of the Craft nevertheleſs much reformation is ſtill wanted, in this quarter.

number of good and wiſe free-maſons have always greatly exceeded that of the fooliſh and wicked, it would be as abſurd to condemn the whole for part, as it would be in the Jews to condemn Shem and Japhet for the curſe brought upon Ham; or the Chriſtians, to condemn the eleven apoſtles, becauſe Judas turned traitor. But this is not altogether the buſineſs of a guide, therefore I beg leave to reaſſume my proper character, and earneſtly deſire you to ſhun maſon clubs, that is to ſay, lodges formed without authority, for you may reſt fully aſſured, that ſuch clubs are generally compoſed of excluded members, or perſons clandeſtinely made by them, and conſequently incapable of giving proper inſtructions to their pupils. Or admit them capable of giving proper inſtructions, even then, the new brethren will be led in the dark, becauſe it is the intereſt of the rebel party to conceal the eſſentials of the craft, which, if revealed, muſt of courſe prove themſelves to be villains. Therefore, in order to avoid falling into ſuch hands, I earneſtly beg of you, to have no communication with any lodge or ſet of men under the denomination of a free maſons lodge, until they produce the grand maſter's authority, ſigned and ſealed as before mentioned. But having produced ſuch authority, you may then *enter in the name of God!* where you will be acquainted with myſteries, which are not permitted to be revealed by a guide, eſpecially out of the lodge: And if after ſuch entrance or admiſſion you find that

I have

I have miſled you, I do hereby give you full liberty to expoſe me as a blind guide, &c. but if experience teach you, that my inſtructions (as well as my intentions) were juſt, then I I hope you will do me the honour of calling me a faithful brother. And that the God of all light and truth (who is the giver of all good gifts and graces) may bleſs, proſper, and direct you, in all your public and private (lawful) undertakings, is the hearty prayer of,

GENTLEMEN,

Your faithful and obedient ſervant,

LAURENCE DERMOTT,

Late Deputy Grand Maſter.

Having taken my leave of the ſtrangers, I now beg leave to addreſs myſelf to the GENTLEMEN OF THE MOST ANCIENT AND HONOURABLE FRATERNITY.

GENTLEMEN and BRETHREN,

SEVERAL eminent craftſmen reſiding in Scotland, Ireland, America, and other parts both abroad and at home, have greatly importuned me, to give them ſome account of what is called modern maſonry in London. I cannot be diſpleaſed with ſuch importunities, becauſe I had the like curioſity myſelf in 1748, when I was firſt introduced into that ſociety. However, before I proceed any farther concerning the difference between ancient and modern, I think it my duty, to declare ſolemnly before God and man, that I have not the leaſt antipathy againſt the gentlemen members of the modern ſociety*; but, on the contrary, love and

* Such was my declaration in the ſecond edition of this book, nevertheleſs ſome of the modern ſociety have been extremely malapert of late. Not ſatisfied with ſaying the Ancient Maſons in England had no Grand Maſter, ſome of them deſcended ſo far from truth, as to report the author had forged the Grand Maſter's hand writing to maſonical warrants, &c. Upon application his Grace the moſt Noble Prince John Duke of Atholl, our preſent Right Worſhipful Grand Maſter, avowed his Grace's hand writing, ſupported the ancient Craft, and vindicated the author in the public news papers.

As

and reſpect many of them, becauſe I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phraſe is) and many of them I believe to be worthy of receiving every bleſſing that good men can aſk or heaven beſtow. I hope that this declaration will acquit me of any deſign of giving offence, eſpecially if the following queries and anſwers be rightly conſidered :

Quere 1ſt. *Whether free maſonry, as practiſed in ancient lodges, is univerſal?*

Anſwer. Yes.

2d. *Whether what is called moderm maſonry is univerſal?*

Anſwer.

As they differ in matters of maſonry, ſo they did in matters of calumny, for while ſome were charging me with forgery, others ſaid, that I was ſo illiterate as not to know how to write my name. But what may appear more ſtrange is, that ſome inſiſted, that I had neither father nor mother; but that I grew up ſpontaneouſly in the corner of a potatoe garden in Ireland.

I cannot reconcile myſelf to the idea of having neither father nor mother: But am ſo far from contradicting the latter part of this charge that I freely confeſs there is a probability of the ſeedling from whence I ſprung being planted in a potatoe garden.

Be that as it may, as I do not find that the calumny of a few modern maſons has not done me any real injury, I ſhall continue in the ſame mind as expreſs'd in the declaration to which this note is written.

Anſwer. No.

3d. *Whether there is any material difference between the ancient and modern?*

Anſ. A great deal, becauſe an ancient maſon can not only make himſelf known to his brother, but in caſe of neceſſity can diſcover his very thoughts to him in the preſence of a modern, without being able to diſtinguiſh that either of them are free maſons*.

4th. *Whether a modern maſon may, with ſafety, communicate all his ſecrets to an ancient maſon?*

Anſ. Yes.

5th *Whether an ancient maſon may, with the like ſafety, communicate all his ſecrets to a modern maſon, without further ceremony?*

Anſ. No. For as a Science comprehends an Art, (though an art cannot comprehend a ſcience) even ſo ancient maſonary contains every thing valuable amongſt the moderns, as well as many other things that cannot be revealed without additional ceremonies.

6th. *Whether a perſon made in a modern manner, and not after the ancient cuſtom of the craft, has a right to be called free and accepted, according to the intent and meaning of the words?*

Anſ. His being unqualified to appear in a maſter's

* See Locke's letter with notes, annexed to this book.

ter's lodge, according to the univerſal ſyſtem of maſonry, renders the appellation improper.

7th. *Whether it is poſſible to initiate or introduce a modern maſon into the royal arch lodge (the very Eſſence of maſonry) without making him go through the ancient ceremonies.*

Anſ. No.

8th. *Whether the preſent members of modern lodges are blameable for deviating ſo much from the old land marks?*

Anſ. No. Becauſe the innovation was made in the reign of king George the firſt, * and the new form was delivered as orthodox to the preſent members.

9th. *Therefore as it is natural for each party, to maintain the orthodoxy of their maſonical preceptors, how ſhall we diſtinguiſh the original and moſt uſeful ſyſtem?*

Anſ. The number of ancient maſons, compared with the moderns, being as ninety-nine to one, § proves the univerſality of the old order

* Anthony Sayer the firſt Grand Maſter of modern maſons aſſumed the Grand Maſterſhip on the 24th of June, 1717.

§ This is ſo well known in Great Britain, Ireland, America, &c. &c. that further aſſertion is needleſs.

der, and the utility thereof appears by, the love and reſpect ſhewn to the brethren, in conſequence of their ſuperior abilities in converſing with, and diſtinguiſhing the maſons of all countries and denominations, a circumſtance, peculiar to ancient maſons.

I am ſo well acquainted with the truth of what I have juſt now inſerted, that I am not in the leaſt apprehenſive of being contradicted. But if any perſon ſhould hereafter labour under the ſpirit of oppoſition, I ſhall (even then) be contented, as I am ſure of having the majority upon my ſide.

Therefore, in order to ſatisfy the importunities of my good Brethren (particularly the Right worſhipful and very worthy Freemaſons of America, who for their charitable diſpoſition, prudent choice of members and good conduct in general, deſerve the unanimous thanks and applauſe of the maſonical world) be it known, that the innovation, already mentioned, aroſe upon the fall of a GRAND MASTER, namely Sir Chriſtopher Wren, who (as Doctor Anderſon ſays) neglected the lodges. The Doctor's aſſertion is certainly true, and I will endeavour to do juſtice unto the memory of Sir Chriſtopher, by relating the real cauſe of ſuch neglect. The famous Sir Chriſtopher Wren, Knt. (Maſter of Arts, formerly of Wadham college, Profeſſor of aſtronomy at Greſham

ham and Oxford, Doctor of the Civil Law, Preſident of the Royal Society, Grand Maſter of the moſt Ancient and Honourable Fraternity of Free and Accepted Maſons, Architect to the Crown, who built moſt of the churches in London, laid the firſt ſtone of the glorious cathedral of St. Paul, and lived to finiſh it) having ſerved the crown upwards of fifty years, was (at the age of ninety) diſplaced from employmen, in favour of Mr. William Benſon, who was made ſurveyor of the buildings, &c. to his Majeſty King George the firſt. The firſt ſpecimen of Mr. Benſon's ſkill in architecture was a report made to the houſe of Lords, that their houſe and the Painted Chamber adjoining were in immediate danger of falling; whereupon the Lords met in a committee, to appoint ſome other place to ſit in, while the houſe ſhould be taken down. But it being propoſed to cauſe ſome other builders firſt to inſpect it, they found it in very good condition. The Lords, upon this, were going upon an addreſs to the king, againſt the modern architect, for ſuch a miſrepreſentation, but the Earl of Sunderland, then ſecretary, gave them an aſſurance that his majeſty would remove him.

Such uſage, added to Sir Chriſtopher's great age, was more than enough to make him decline all public aſſemblies. And the maſter maſons then in London were ſo much diſguſted at the treatment of their old and excellent grand maſter, that they would not meet nor hold any com-

communication under the ſanction of his ſucceſſor Mr. Benſon; in ſhort, the brethren were ſtruck with a lethargy which ſeemed to threaten the London lodges with a final diſſolution.

Notwithſtanding this ſtate of inactivity in London, the lodges in the country, particularly in Scotland and at York, as well as thoſe in Ireland kept up their ancient formalities, cuſtoms and uſages, without alteration, adding or diminiſhing, to this hour, from whence they may juſtly be called the moſt ancient, *&c.*

About the year 1717, ſome joyous companions,* who had paſſed the degree of a craft, (though very ruſty) reſolved to form a lodge for themſelves in order (by converſation) to recollect what had been formerly dictated to them, or if that ſhould be found impracticable, to ſubſtitute ſomething new, which might for

 the

* Brother Thomas Grinſell, a man of great veracity, (elder Brother of the celebrated James Quin, Eſq.) informed his lodge, No. 3, in London (in 1753) that eight perſons, whoſe names were Deſaguliers, Goſton, King, Calvert, Lumley, Madden, De Noyer, and Vraden, were the geniuſſes to whom the world is indebted for the memorable invention of modern maſonry.

Mr. Grinſell often told the author that he (Grinſell) was a free maſon before modern maſonry was known. Nor is this to be doubted, when we conſider that Mr. Grinſel was an apprentice to a weaver in Dublin, when his mother was married to Mr. Quin's father, and that Mr. Quin himſelf was ſeventy three years old when he died in 1766.

the future paſs for maſonry amongſt themſelves. At this meeting the queſtion was aſked, whether any perſon in the aſſembly knew the Maſter's part, and being anſwered in the negative, it was reſolved, *nem. con.* that the deficiency ſhould be made up with a new compoſition, and what fragments of the old order found amongſt them, ſhould be immediately reformed and made more pliable to the humours of the people. Hence it was ordered, that every perſon (during the time of his initiation) ſhould wear boots, ſpurs, a ſword and ſpectacles.§ That every apprentice (going and coming from work) ſhould carry the plumb rule upon his right ſide, contrary to the ancients. That every fellow craft ſhould carry the level upon the left ſide, and not upon his right ſide, as the ancients did. And that every perſon dignified with the title of a *maſter maſon*, ſhould wear a ſquare pendant to his right leg. It was alſo thought expedient to aboliſh the old cuſtom of ſtudying Geometry in the lodge, and ſome of the young brethren made it appear, that a good kniſe and fork in the hands of a dexterous brother (over proper ma-

§ This may ſeem a very ludicrous deſcription of making free-maſons. But Mr. Thomas Broughton, maſter of the lodge, No. 11, London, declared that he was preſent in a modern lodge, not one mile from the Borough of Southwark, when two or three perſons dreſs'd in liveries with ſhoulder tags, booted and ſpurr'd, &c. &c. were initiated into modern maſonry; and upon enquiry who they were, he was told that they were ſervants to Lord Carysfort, then Grand Maſter of modern maſons.

materials) would give greater ſatisfaction, and add more to the rotundity of the lodge, than the beſt ſcale and compaſs in Europe, and farthermore added, that a line, a ſquare, a parallelogram, a rhombus, a rhomboides, a triangle, a trapezium, a circle, a ſemicirle, a quadrant, a parabola, a cube, a parallelopipedon, a priſm, a pyramid, a cylinder, a cone, a priſmoid, a cylindroid, a ſphere, a ſpheroid, a parabolick, fruſtrums, ſegments, polygons, elipſis, and irregular figures of all ſorts might be drawn and repreſented upon Bread, Beef, Mutton, Fowls, Pies, *&c.* as demonſtratively as upon ſlates or ſheets of paper; and that the uſe of the globes might be taught and explained as clearly and briefly upon two bottles, as upon Mr. Senex's globes of 28 inches diameter; and we are told, that from this improvement proceeded the laudable cuſtom of charging to a public health at every third ſentence that is ſpoke in the lodge. There was another old cuſtom that gave umbrage to the young architects, i. e. that is the wearing of aprons, which made the gentlemen look like ſo many mechanicks, therefore it was propoſed, that no brother (for the future) ſhould wear an apron. This propoſal was rejected by the oldeſt members who declared, that the aprons were all the ſigns of maſonry then remaining amongſt them, and for that reaſon they would keep and wear them. It was then propoſed, that (as they were reſolved to wear aprons) they ſhould be turned upſide down, in order to avoid appearing mechanical,

chanical. This propoſal took place and anſwered the deſign, for that which was formerly the lower part, was now faſtened round the abdomen, and the bib and ſtrings hung downwards, dangling in ſuch manner as might convince the ſpectators, that there was not a working maſon amongſt them.

Agreeable as this alteration might ſeem to the gentlemen, nevertheleſs it was attended with an ugly circumſtance: for, in traverſing the lodge, the brethren were ſubject to tread upon the ſtrings, which often cauſed them to fall with great violence, ſo that is was thought neceſſary, to invent ſeveral methods of walking*, in order to avoid treading upon the ſtrings. In brief, every meeting produced an addition or a palinody. Amongſt other things they ſeized on the ſtone maſons Arms, § which that

* After many years obſervations on thoſe ingenious methods of walking up to a brother, &c. I conclude, that the firſt was invented by a Man grievouſly afflicted with the Sciatica. The Second by a Sailor, much accuſtomed to the rolling of a Ship. And the third by a man, who for recreation or through exceſs of ſtrong liquors, was wont to dance the drunken Peaſant.

§ The operative maſons are the 30th company in London; they have a Hall in Baſinghall-ſtreet, the number of liverymen about 70. Admiſſion fine 11. 16s. and livery fine, five pounds. They were originally incorporated in the year 1410. by the name and ſtyle of the ſociety of free-maſons.

And

that good natured company has permitted them to wear to this day, for which reaſon ſeveral of the brethren have turned their aprons in the old faſhion, and affect to imitate the operative maſons. And it is pleaſant enough to ſee ſixty or ſeventy able men about a little Lewis and capſtan, &c. erected upon a mahogany platform (purchaſed at an extravagant price) all employed in raiſing a little ſquare piece of marble, which the weakeſt man in company could take between his finger and thumb and throw it over the houſe.

I have the greateſt veneration for ſuch implements as are truly emblematical or uſeful in refining our moral notions, and I am well convinced that the cuſtom and uſe of them in lodges are both ancient and inſtructive; but at the ſame time I abhor and deteſt the unconſtitutional fopperies of cunning avaricious tradeſmen, invented and introduced amongſt the moderns with no other deſign but to extract large ſums

And William Hankſlow or Hankſtow, Clarencieux King at Arms (in the year 1477,) granted them their arms, which the modern maſons have uſurped as well as that of their title. For the ſaid Company is the only ſociety in the kingdom who have a right to the name of free-maſons of England. Nor did the Accepted Maſons of old ever claim ſuch a title; all they aſſumed was that of Free and Accepted Maſons; but the preſent Moderns, have been hardy enough to aſſume the title of free-maſons of England, and got their lodge room foiſted into Harriſon's new hiſtory of London, under the name of Free-Maſons Hall. But thoſe who admitted Tenducci and Madam D'Eon may do any thing.

ſums of money, which ought to be applied to more noble and charitable uſes. There is now in Wapping a large piece of iron ſcrole work, ornamented with foilage, *&c.* painted and gilt (the whole at an incredible expence) and placed before the maſter's chair, with a gigantic ſword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of maſonry: all implements of war and bloodſhed being confined to the lodge door, from the day that the flaming ſword was placed in the Eaſt end of the garden of Eden, to the day that the ſagacious modern placed his grand ſword of State in the midſt of his lodge. Nor is it uncommon for a tyler to receive ten or twelve ſhillings for drawing two ſign poſts with chalk, charcoal, *&c.* and writing Jamaica (rum) upon one, and Barbadoes (rum) upon the other; and all this (I ſuppoſe) for no other uſe, than to diſtinguiſh where theſe liquours are to be placed in the lodge.

There are many other unconſtitutional and (perhaps) unprecedented proceedings, which (to avoid giving more offence) I paſs over in ſilence, and ſhall content myſelf with ſhewing the apparent ſtate of ancient and modern maſonry in England at the time of this preſent writing, *i. e.* July 1778.

But let us firſt conſider, that although the laws do not expreſſly protect free and accepted maſonry

maſonry yet neither are freemaſons nor any other (ſuppoſed) innocent or chearful ſociety prohibited hereby. This lenity as given birth to a great number of what may be called tipling clubs or ſocieties in London, ſuch as the

Vertuoſo's Club,
Knights of the Golden Fleece Club,
The No Noſe Club,
The Long Noſe Club,
The Farting Club,
The Mankilling Club,
The Surly Club,
The Atheiſtical Club,
The Ugly Faced Club,
The Split Farthing Club,
The Broken Shop Keepers Club,
The Man Hunters Club,
The Mock Heroes Club,
The Wrangling Club,
The Quacks Club,
The Weekly Dancing Club,
The Bird Fanciers Club,
The Lying Club,
The Beggars Club,
The Chatterwitts Club,
The Floriſts Club,
The Smoaking Club,
The Muſical Club,
The Beefſtake Club,
The Kit Kat Club,
The Bucks Club,
The Gregorian Club,
The Salamanders Club,
The Codgers Club,
The Old Souls Club,
The Couſins Club,
The Albions Club,
The Free and Eaſy Club,
The Antigallic MaſonsClub,
The Maccaroni Club,
The Choice Spirits Club,
The Never Frett Club,
The Kill Care Club.

And many others not worth notice, whoſe chief practice conſiſts in eating, drinking, ſinging, ſmoaking, &c.

Several of thoſe clubs, or ſocieties, have an imitation of the free-maſons, called their club by the name of lodge, and their preſidents by the title of grand maſter, or moſt noble grand.

Hence the meaneſt club, think they have a right to the freedom of communication amongſt

amongſt themſelves equal to any unchartered ſociety, though compoſed of the moſt reſpectable perſons. Nor is the cuſtom or conſtitution of the country unfavourable to this opinion.

And whereas a great number of thoſe clubs or ſocieties (without ſcripture or law to recommend them) have exiſted and multiplied for ſeveral years paſt, no wonder free maſonry ſhou'd meet with encouragement; as being the only ſociety in the univerſe which unites men of all profeſſions (believing in the Almighty Creator of all things) in one ſacred band. And at the ſame time carrying in itſelf, evident marks of its being not only coeval with the ſcripture, but in all probability prior thereto.

Yet after all this, ſtrange as it may appear, we have no true hiſtory of the origin of free maſonry in this or any other kingdom in Europe, whatever people may pretend to.

I conceive this defect is owing to the bigotry and ſuperſtition of former times when free maſons were ſuppoſed to have a power of raiſing the Devil, and with him tempeſtuous ſtorms, &c. &c. and conſequently were forbid by the clergy to uſe the black art, as it was often called.

In

In ſuch caſe it was natural, prudent, and neceſſary for the brethren to conceal their knowledge and meetings. And that this was the caſe about 350 years ago will clearly appear by reading the great philoſopher Locke's letter and copy of an old manuſcript (in the Bodleian library) which letter and copy, are annexed.

From what has been ſaid, it is evident that all unchartered ſocieties in England, are upon equal footing in reſpect to the legality of aſſociation.

In this light we are to view the fraternities of ancient and modern free maſons, who are become two great communities now in England.

The ancients, under the name of free and accepted maſons. The moderns, under the name of free maſons of England. And though a ſimiliarity of names, yet they differ exceedingly in makings, ceremonies, knowledge, maſonical language, and inſtallations; ſo much that they always have been and ſtill continue to be *two diſtinct Societies* totally independant of each other.

As ſuch the moderns having an undoubted right to chuſe a chief from amongſt themſelves: Accordingly they have choſen his Grace the Moſt Noble Duke of Mancheſter, to be their Grand Maſter, and have all the outward appearance

pearance of a Grand Lodge. With equal right the Ancients have unanimouſly choſen his Grace the Moſt Noble Duke of Athol (an Ancient Maſon and Paſt Maſter of a regular lodge, and now Grand Maſter Elect for Scotland) to be their Grand Maſter. And his Grace was perſonally inſtalled in a general Grand Lodge, at the Half-moon tavern, Cheapſide, London, in the preſence, and with the concurrence and aſſiſtance of his Grace the Moſt Noble Duke of Leinſter, Grand Maſter of Ireland; and the Honourable Sir James Adolphus Oughton, Grand Maſter of Scotland, with ſeveral others of the moſt eminent brethren in the three kingdoms; an honour never conferred on Modern Maſons*.

Theſe are ſterling truths, from whence the impartial reader will draw the natural inference.

I ſhall conclude this as I did in the former editions, with ſaying, that I hope I ſhall live to ſee a general conformity, and univerſal unity between the worthy Maſons of all denominations.

Theſe are the moſt earneſt wiſhes, and ardent prayers of, Gentlemen and Brethren,

Your ſincere friend,
And moſt obedient ſervant,
And faithful brother,
THE AUTHOR.

* See the reſolutions of the Grand Lodges of England, Ireland, and Scotland, page 106.

A

LETTER

Of the famous PHILOSOPHER,

Mr. JOHN LOCKE, relating to *Free Maſonry.*

A LETTER *from the learned Mr.* JOHN LOCKE *to the Rt. Hon.* *** *Earl of* ****, *with an old Manuſcript on the Subject of* FREE-MASONRY.

MY LORD, *May* 6, 1696.

I Have at length by the help of Mr. *C——ns* procured a copy of that manuſcript in the Bodleian Library, which you were ſo curious to ſee: and in obedience to your Lordſhip's commands, I here-with ſend it to you. Moſt of the notes annexed to it are what I made yeſterday for the reading of my Lady *MASHAM**, who is become ſo fond of Maſonry, as to ſay, that ſhe now more than ever wiſhes herſelf a man, that ſhe might be capable of admiſſion into the fraternity.

The manuſcript, of which this is a copy, appears to be about 160 years old; yet (as your Lordſhip will obſerve by the title) it is itſelf a copy of one yet more ancient by about one hundred years; for the original is ſaid to have been the handwriting of King Henry

* This letter, ſeems to have been written at Oates, (the country ſeat of Sir Francis Maſham) in Eſſex, where Mr. Locke died Oct. 28, 1704, in the 73d year of his age.

Henry VI. where that Prince had it is at preſent an uncertainty: But it ſeems to me to be an examination (taken perhaps before the King) of ſome one of the brotherhood of MASONS; among whom he entered himſelf, as it is ſaid, when he came out of his minority, and thenceforth put a Stop to the perſecution that had been raiſed againſt them: But I muſt not detain your Lordſhip longer by my prefaces from the thing itſelf.

Certain QUESTYONS with AWNSWERES to the ſame, concernynge the MYSTERY of MACONRYE.

Wryttenne by the Hande of Kynge Henrye the Sixthe of the Name, and faythfullye copyed by me (1) JOHAN LEYLANDE, Antiquarius, *by the Commande of his* (2) *Highneſſe.*

They be us followethe:

Queſt. WHAT mote ytt be? (3)

Anſ. Ytt beeth the *Skylle* of Nature, the

(1) *John Leylande* was appointed by King *Henry* the eighth, at the diſſolution of *Monaſteries*, to ſearch for, and ſave ſuch books and records as were valuable among them. He was a man of great labour and induſtry.

(2) *His Highneſſe*, meaning the ſaid King *Henry* the eighth. Our kings had not then the title of majeſty.

(3) *What mote ytt be?* that is, what may this myſtery of maſonry

the underſtondynge of the myghte that ys *hereynne*, and its ſondrye *Werckynges*; ſonderlyche, the Skylle of *Rectenyngs*, of Waightes, and *Metynges*, and the treu manere of *Facennynge* al thynges for Mannes Uſe, *headlye*, Dwellynges, and Buyldynges of alle Kindes, and al odher thynges that *make Gudde* to Manne.

Queſt. Where dyd ytt bogyne?

Anſ. Ytt dyd begynne with the (4) fyrſte Menne yn the Eſte, which were before the (5) ffyrſte Manne of the Weſte, and comynge Weſtlye, ytt hathe broughte herwyth alle Comfortes to the wylde and Comfortleſſe.

Queſt. Who dyd you brynge ytt Weſtlye?

Anſ. The (6) Venetians, whoo beynge Grate Merchaundes,

maſonry be?—The anſwer imports, that it conſiſts in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the maſons pretend to have taught the reſt of mankind, and ſome part they ſtill conceal.

(4, 5) *Fyrſte menne yn the Eſte*, &c. It ſhould ſeem by this that *Maſons* believe there were Men in the *Eaſt* before *Adam*, who is called the *ffyrſte Manne of the Weſte*; and that Arts and Sciences began in the *Eaſt*. Some authors of great note for learning have been of the ſame opinion; and it is certain, that *Europe* and *Africa*, (which in reſpect to *Aſia* may be called weſtern countries) were wild and ſavage, long after arts and politeneſs of manners were in great perfection in *China* and the *Indies*.

(6) *The Venetians*, &c. In the times of Monkiſh ignorance 'tis no wonder that the *Phœnicians* ſhould be miſtaken for the *Venetians*. Or, perhaps, if the people were not taken one for the other, ſimilitude of ſound might deceive the clerk who firſt took down the examination. The *Phœnicians* were the greateſt voyagers among the ancients, and were in *Europe* thought to be the inventors of letters, which perhaps they brought from the *Eaſt* with other arts.

Merchaundes, comed ffyrſte ffromme the Eſte ynn Venetia, ffor the commodytye of Marchaundyſynge beithe Eſte and Weſte, bey the redde and *Myddlelonde* Sees.

Queſt. Howe comede ytt yn Engelonde?

Anſw. Peter Gower (7) a Grecian, journeyedde ffor *kunnynge* yn Egypte, and yn Syria, and yn everyche Londe *whereas* the Venetians hadde plauntedde Maçonrye, *Wynnynge* Entrance ynal Lodges of Maconnes, he lerned muche, and retournedde, and *woned* yn Grecia Magna (8) *wachſynge*, and becommynge a myghtye (9) *Wyſeacre*

(7) *Peter Gower.* This muſt be another miſtake of the writer, I was puzzled at firſt to gueſs who *Peter Gower* ſhould be, the name being perfectly *Engliſh*; or how a *Greek* ſhould come by ſuch a name; but as ſoon as I thought of *Pythagoras*, I could ſcarce forbear ſmiling to find that *Philoſopher* had undergone a *Metempſychoſis* he never dreamt of. We need only conſider the *French* pronunciation of his *Name Pythagore*, that is, *Petagore*, to conceive how eaſy ſuch a miſtake might be made by an unlearned clerk. That *Pythagoras* travelled for knowledge into *Egypt*, &c. is known to all the learned, and that he was initiated into ſeveral different orders of *Prieſts* who in thoſe days kept all their learning ſecret from the vulgar, is as well known. *Pythagoras* alſo made every *Geometrical* theorem a ſecret, and admitted only ſuch to the knowledge of them, as had firſt undergone a five years ſilence. He is ſuppoſed to be the inventor of the XLVII. of the firſt book of *Euclid*, for which, in the joy of his heart, 'tis ſaid he ſacrificed a Hecatomb. He alſo knew the true ſyſtem of the world lately revived by *Copernicus*; and was certainly a moſt wonderful man. See his life by *Dion Hal.*

(8) *Grecia Magna.* A part of *Italy*, formerly ſo called, in which the *Greeks* had ſettled a large colony.

(9) *Wyſeacre.* This word at preſent ſignifies ſimpleton, but formerly had a quite contrary meaning. *Weiſagor* in the old *Saxon*, is *Philoſopher*, wiſeman, or wizard; and having frequentl

Wyſeacre, and gratelyche renowed, and her he framed a grate Lodge at Groton (10) and maked many Maconnes, ſome whereoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn Proceſe of Tyme, the Arte, paſſed yn Englonde.

Queſt. Dothe Maconnes deſcouer here Artes unto Odhers?

Anſw. Peter Gower whenne he journedde to lernne, was ffyrſte (11) made, and anonne techedde; evenne ſoe ſhulde all odhers be yn recht. Natheleſs (12) Maconnes hauethe *alweys* yn everyche Tyme from Tyme to Tyme communycatedde to Mannkynde ſoche of *her* Secrettes as generallyche myghte be uſefulle; they haueth keped backe ſoche *allein* as ſhulde be harmefulle yff they commed yn euylle Haundes, *oder* ſoche as ne myghte be *holpynge* wythouten the Techynges to be joynedde herwythe in the Lodge, oder ſoche as do bynde the *Freres*

(10) *Groton.* *Groton* is the name of a place in *England.* The place here meant is *Crotona* a city of *Grecia Magna*, which in the time of *Pythagoras* was very populous.

(11) *Fyrſte made.* The word *made* I ſuppoſe has a particular meaning among the *Maſons*, perhaps it ſignifies, initiated.

(12) *Maconnes haueth communycatedde*, &c. This *Paragraph* hath ſomething remarkable in it. It contains a juſtication of the ſecrecy ſo much boaſted of by *Maſons*, and ſo much blamed by others; aſſerting that they have in all ages diſcovered ſuch things as might be uſeful, and that they conceal ſuch only as would be hurtful either to the world or themſelves. What theſe ſecrets are, we ſee afterwards.

(13) *The Arts.*

more ſtrongelyche togedert bey the Proffytte, and commodytye comynge to the *Confrerie* herfromme.

Queſt. Whattes Artes haueth the Maconnes techedde Mankynde?

Anſ. The Arts (13) AGRICULTURA, ARCHITECTURA, ASTRONOMIA, GEOMETRIA, NUMERES, MUSICA, POESIE, KYMISTRYE, GOVERNMENTE, and RELYGYONE.

Queſt. Howe commethe Maconnes more teachers than odher Menne?

Anſ. They *hemſelfe* haueth allein the (14) Arte of fyndynge neue Artes, whyche Arte the ffyrſte Maconnes receaued from Godde; by the whyche Arte they fyndethe whatte Artes *hem pleſethe*, and the treu Way of techynge the ſame. Whatt odher Menne doethe ffynde out,

(13) *The Arts, Agricultura*, &c. It ſeems a bold pretence, this, of the *Maſons*, that they have taught mankind all theſe arts. They have their own authority for it; and I know not how we ſhall diſprove them. But what appears moſt odd is, that they reckon religion among the arts.

(14) *Arte of ffynding neue Artes.* The art of inventing arts, muſt certainly be a moſt uſeful art. My *Lord Bacon's Novum Organum*, is an attempt towards ſomewhat of the ſame kind. But I much doubt, that if ever the *Maſons* had it, they have now loſt it; ſince ſo few new arts have been lately invented, and ſo many are wanted. The *idea* I have of ſuch an art is, that it muſt be ſomething proper to be apply'd in all the ſciences generally, as *Algebra* is in numbers, by the help of which new rules of arithmetic are and may be found.

(15) *Preiſe*

out, ys *onelyche* bey chance, and herfore but lytel I tro.

Queſt. Whatt dothe the Maconnes concele, and hyde ?

Anſ. The concelethe the Arte of ffyndynge neue Artes, and thatys for here owne Proffytte, and (15) *Preiſe:* they concelethe the Arte of kepynge (16) Secrettes, that ſoe the Worlde mayeth nothinge concele from them. Thay concelethe the Arte of *Wunderwerckynge*, and of *fore ſayinge thynges to comme*, thatt ſo thay ſame Artes may not be uſedde of the wyckedde to an euylle Ende; thay alſo concelethe the (17) Arte of chaunges, the *Wey* of Wynnynge the Facultye (18) of *Abrac*, the Skylle of becommynge gude and parfyghte wythouten the Holypnges of Fere, and Hope; and the Univerſelle (19) Longage of Maconnes.

(15) *Preiſe.* It ſeems the *Maſons* have a great regard to the reputation as well as the profit of their order; ſince they make it one reaſon for not divulging an art in common, that it may do honour to the profeſſors of it. I think in this particular they ſhew too much regard for their own ſociety, and too little for the reſt of *Mankind.*

(16) *Arte of kepynge Secrettes.* What kind of art this is, I can by no means imagine. But certainly ſuch an art the *Maſons* muſt have; for tho' as ſome people ſuppoſe, they ſhould have no ſecret at all; even that muſt be a ſecret which being diſcovered would expoſe them to the higheſt ridicule; and therefore it requires the utmoſt caution to conceal it.

(17) *Arte of Chaunges.* I know not what this means, unleſs it be the tranſmutation of metals.

(18) *Facultye of Abrac.* Here I am utterly in the dark.

(19) *Univerſelle Longage of Macconnes.* An univerſal language has been much deſired by the learned of many ages. 'Tis

Queſt. Wylle he teche me thay ſame Artes?
Anſ. Ye ſhalle be techedde yff ye be werthye, and able to lerne.

Queſt.

'Tis a thing rather to be wiſhed than hoped for. But it ſeems the *Maſons* pretend to have ſuch a thing among them. If it be true, I gueſs it muſt be ſomething like the language of the *Pantomines* among the ancient *Romans*, who are ſaid to be able, by ſigns only, to expreſs and deliver any oration intelligibly to men of all nations and langaages. A man who has all theſe arts and advantages, is certainly to be envied: but we are told, that this is not the caſe with all *Maſons*; for tho' theſe arts are among them, and all have a right and an opportunity to know them, yet ſome want capacity, and others induſtry to acquire them*. However of all their arts and ſecrets, that which I moſt deſire to know is, *The Skylle of becommyng gude and parfyght*; and I wiſh it were communicated to all mankind, ſince there is nothing more true than the beautiful ſentence contained in the laſt anſwer, "that the better men are, the more they love one another." Virtue having in itſelf ſomething ſo amiable as to charm the hearts of all that behold it.

I know not what effect the ſight of this old paper may have upon your *lordſhip*; but for my own part I cannot deny, that it has ſo much raiſed my curioſity; as to induce me to enter myſelf into the fraternity; which I am determined to do (if I may be admitted) the next time I go to *London*, (and that will be ſhortly.)

I am,

My Lord,

Your Lordſhip's moſt obedient,

and moſt humble Servant,

JOHN LOCKE.

* *In the Queries relative to Ancient and Modern Maſonry, page* xxxi, *the author of* Ahiman Rezon *has ſaid, that he could convey his mind to an Ancient Maſon in the preſence of a Modern Maſon, without*

Queſt. Dothe alle Maconnes *kunne* more then odher Menne?

Anſ. Not ſo. Thay onlyche haueth *recht*, and *Occaſyonne* more than odher Menne to kunne, butt many doeth fale yn Capacity, and manye more doth want Induſtrye, thatt ys *Perneceſſarye* for the gaynynge all *Kunnynge*.

Queſt. Are Maconnes gudder Menne then oders?

Anſ. Some Maconnes are nott ſo Vertuous as ſome odher Menn; but yn the moſte Parte, thay be more gude then thay woulde be yf thay war not Maconnes.

Queſt. Doth Maconnes love eidther odher myghtyly as beeth ſayde?

Anſ. Yea verylyche, and yt may not odherwyſe be: For gude Menne, and true, kennynge eidher odher to be ſoche, doeth always love the more as thay be more Gude.

Here endethe the Queſtyonnes, and Awnſweres,

without the latters knowing whether either of them were Maſons. He now poſitively aſſerts that he is able (with a few Maſonical implements, i. e. Two ſquares and a common gavil or hammer) to convey any word or ſentence of his own (or the immediate dictations of a ſtranger) to ſkillfull or intelligent Free-maſon of the ancient order, without Speaking, Writing, or Noiſe. And that to any diſtance where the parties can ſee each other and at the ſame time be able to diſtinguiſh ſquares from circles. But as Mr. Locke obſerved this is not the caſe with all Maſons (Note, there were no Modern Maſons in his time) few of them are acquainted with this Secret.———The writer of this note has known it upwards of 30 years and never taught it to more than ſix perſons, of which number our R.W. and very worthy Deputy Grand Maſter, William Dickey, Eſq. is one, and Brother Shatwell, the publiſher of this book, another.

DERMOTT.

A

GLOSSARY

To explain the Words in *Italick Caracters* as in the foregoing.

Allein, only
Alweys, always
Beithe, both
Commodytye, conveniency
Confrerie, fraternity
Faconnynge, forming
Fore ſayinge, prophecying
Freres, brethren
Headly, chiefly
Hem pleſethe, they pleaſe
Hemſelfe, themſelves
Her, there, their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunne, know
Kunnynge, knowledge
Make Gudde, are beneficial
Metynges, meaſures
Mote, may
Myddlelonde, mediterranean
Myghte, power
Occaſyonne, opportunity
Oder, or
Onelyche, only
Perneceſſarye, abſolutely neceſſary
Preiſe, honour
Recht, right
Reckenynges, numbers
Sonderlyche, particularly
Skylle, knowledge
Wackſynge, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckyne, working miracles
Wylde, ſavage
Wynnynge, gaining
Wyſeacre, learned
Ynn, into

ON THE

Seven Liberal Arts and Sciences.

THE grammar rules inſtruct the tongue and pen,
Rhetorick teaches eloquence to men;
By logick we are taught to reaſon well,
Muſick has charms beyond our power to tell;
The uſe of numbers numberleſs we find,
Geometry give meaſure to mankind,
The heav'nly ſyſtem elevates the mind.
All thoſe, and many ſecrets more,
The Maſons taught in days of yore.

EXTRACT of the RESOLUTIONS

OF THE

Grand Lodges of *England*, *Ireland*, and *Scotland*,

AS UNDER;

Grand Lodge of the Moſt Ancient and Honourable Fraternity of Free and Accepted Maſons, held at the Half-Moon Tavern, Cheapſide, London, Sept. 2, 1772.

The Moſt Noble Prince John Duke of Atholl, Grand Maſter.

Laurence Dermott, Eſq. Deputy Grand Maſter, in the Chair.

HEARD a Letter from Brother Thomas Corker, Deputy Grand Secretary of Ireland, to Lau. Dermott, Eſq. D. G. M. of this Grand Lodge, ſetting forth the State of the Craft, &c. in that kingdom, and having taken the ſame into Conſideration.

Reſolved, " It is the opinion of this Grand " Lodge, that a Brotherly Connexion and " Correſpondence

" Correſpondence with the Right Worſhip-
" ful Grand Lodge of Ireland, has been and
" will always be, found productive of Ho-
" nour and Advantage to the Craft in both
" Kingdoms."

Ordered, " That the Grand Secretary ſhall
" tranſmit the Names of the Officers of this
" Grand Lodge to the Secretary of the Grand
" Lodge of Ireland yearly, or as often as
" any new Choice is made, together with
" ſuch informations as may tend to the Ho-
" nour and intereſt of the Ancient Craft:
" And that all ſuch Informations, or Cor-
" reſpondence, ſhall be conveyed in the
" moſt reſpectful Terms, ſuch as may ſuit
" the Honour and Dignity of both Grand
" Lodges."

Ordered, " That no Maſon (who has been
" made under the Sanction of the Grand
" Lodge of Ireland) ſhall be admitted a
" Member, nor partake of the General
" Charity, without having firſt produced a
" Certificate (of his good Behaviour) from
" the Secretary of the Grand Lodge of Ire-
" land; but upon producing ſuch Certifi-
" cate, he ſhall receive all the Honours due
" to a faithful Brother of the ſame Houſhould
" with us."

The

The Deputy Grand Maſter propoſed, that a Correſpondence ſhould be opened by this Grand Lodge with the Grand Lodge of Scotland, when they unanimouſly came to the ſame Reſolutions as ſet forth for the Grand Lodge of Ireland.

Grand

Grand Lodge of the Moſt Ancient and Honourable Fraternity of Free and Accepted Maſons, Dublin, Nov. 5, 1772.

The Right. Hon. William Lord Viſcount Dunluce, Grand Maſter.

Arch. Richardſon, Eſq. Deputy Grand Maſter, in the Chair.

RECEIVED and read the Reſolutions of the Grand Lodge of England, tranſmitted by their Grand Secretary, Brother William Dickey, and having taken the ſame into Conſideration, came to the following Reſolution:

Reſolved, "That this Lodge do entirely agree "with the Grand Lodge of England, that a "Brotherly Connexion and Correſpondence, "between the Grand Lodge of England "and the Grand Lodge of Ireland, have "been, and will always be, found productive of Honour and Advantage to the Craft "in both Kingdoms."

Ordered, "That the Grand Secretary ſhall continue to tranſmit, from Time to Time, the "particular Occurrences of this Grand "Lodge to the Grand Secretary of England; "and that hereafter no Engliſh Maſon ſhall "be conſidered worthy of their Charity, "without producing a Certificate from the "Grand

" Grand Lodge of England; and that we " ſhall always conſider ſuch Brethren as " may be recommended to us from the Grand " Lodge of England, equally objects of our " Attention with thoſe of the Fraternity in " Ireland:—Nor can the Grand Lodge of " Ireland omit this Opportunity of teſtify- " ing their high Senſe of the Honour they " have received in this Invitation of a mu- " tual and friendly Intercourſe, which they " ſhall ſtudy to preſeve and ſtrengthen by " every Act of good Offices and Brotherly " Love."

By Order,

FIELDING OULD (jun.) Grand Secretary.

To the Moſt Noble Prince John
Duke of Atholl, Grand Maſter
of England.

Grand

Grand Lodge of the Moſt Ancient and Honourable Fraternity of Free and Accepted Maſons in Scotland, held in the City of Edinburgh, Nov. 30, 1772.

The Right Honourable and Moſt Worſhipful Patrick Earl of Dumfreys, Grand Maſter.

The Right Honourable and Moſt Worſhipful George Earl of Dalhouſie, late Grand Maſter, in the Chair.

IT was reported to the Brethren, that the Grand Lodge of England, according to the old Inſtitutions, had, on the 2d of September laſt, paſt a Reſolution and Order relative to a conſtant Correſpondence betwixt them and the Grand Lodge of Scotland, a Copy of which had been lately tranſmitted by their Secretary, along with a Letter, containing the Names of their Officers, to the Secretary of this Grand Lodge.

The Reſolution and Letter being read, the Grand Lodge were of Opinion, that the Brotherly Intercourſe and Correſpondence, which the Right Worſhipful the Grand Lodge of England were deſirous to eſtabliſh, would be ſerviceable to both Grand Lodges, and productive of Ho-

nour

nour and Advantage to the Fraternity in general, and to promote this beneficial Purpoſe:

Ordered, " That the Grand Secretary do tranſ-
" mit to the Secretary of the Grand Lodge
" of England, the Names of the Officers
" of the Grand Lodge of Scotland, elected
" this Day; and ſhall henceforth tranſmit the
" Names of the Grand Officers yearly, or
" as often as any new Change is made, and
" ſhall lay ſuch Letters, Orders, or Infor-
" mations, as he may, from Time to Time,
" receive from the Grand Lodge of England,
" before this Grand Lodge, their Quarterly
" Communications, or Standing Committee:
" And alſo ſhall tranſmit ſuch Informations
" as may tend to the Honour and Advantage
" of the Craft, according as he ſhall be by
" them directed; and that he aſſures the
" Right Worſhipful Grand Lodge of Eng-
" land, in the moſt reſpectful Manner, the
" Deſire the Grand Lodge of Scotland have
" to cultivate a Connexion with them by a
" regular Correſpondence for the Intereſt of
" the Ancient Craft, ſuitable to the Honour
" and Dignity of both Grand Lodges."

Ordered, " That no Maſon, (made under the
" Sanction of the Grand Lodge of England,
" according to the old Inſtitution) ſhall be
" admitted a Member of the Grand Lodge of
" Scotland, nor partake of the General Cha-
" rity, without having firſt produced a Cer-
" tificate

" tificate (of his good Behaviour) from the
" Secretary of the Grand Lodge of England;
" but upon producing ſuch Certificate, he
" ſhall receive all the Honours and Bounty
" due to a faithful Brother of the ſame
" Houſehold with us."

By Order of the Grand Lodge of Scotland,

ALEX. M'DOUGALL, Grand Secretary.

To the Right Worſhipful the
Grand Lodge of England.

AHIMAN REZON.

BEFORE we enter into the cauſe or motive of the firſt inſtitution of Free-Maſonry, it is neceſſary in ſome meaſure to ſhew the Excellency of Secrecy, and with what great care it is to be kept.

One of the principal parts that makes man be deemed wiſe, is his intelligent ſtrength and ability to cover and conceal ſuch honeſt ſecrets as are committed to him, as well as his own ſerious affairs. And whoever will peruſe ſacred and profane hiſtory, ſhall find a great number of virtuous attempts (in peace and war) that never reached their deſigned ends, through defect of ſecret Concealment; and yet, beſides ſuch unhappy prevention, infinite evils have thereby enſued. But before all other examples, let us conſider that which excels all the reſt, derived ever from God himſelf.

Who ſo eſpecially preſerves his own ſecrets to himſelf, never letting any man know what ſhould happen on the morrow; nor could the wiſe men in ages paſt, divine what ſhould befal us in this age: Whereby we may readily diſcern that God himſelf is well pleaſed with Secrecy. And altho' (for man's good) the Lord has been pleaſed to reveal ſome things, yet it is impoſſible at any time to change or alter his determination, in regard whereof the reverend wiſe men of ancient times evermore affected to perform their intentions ſecretly.

We read that *Cato* the Cenſor often ſaid to his friends, that of three things he had good reaſon to repent, if ever he neglected the true performance of them: The firſt, if he divulged any ſecret; the ſecond, if he adventured on the water when he might ſtay on dry land; and thirdly, if he ſhould let any day neglectedly eſcape him without doing ſome good action. The latter two are well worthy of obſervation; but the firſt concerns our preſent undertaking. *Alexander* having received divers letters of great importrnce from his mother; after he had read them in the preſence of none but his dear friend *Epheſtion* and himſelf, he drew forth his ſignet which ſealed his

moſt

moſt private letters, and without ſpeaking, ſet it upon *Epheſtion*'s lips, intimating thereby, that he in whoſe boſom a man buries his ſecrets, ſhould have his lips locked up from revealing them.

AMONG the reſt it may not be diſagreeable to the reader to peruſe the following ſtory, as told by *Aulus Gellius* in his *Attic Nights*, and by *Macrobius* in his *Saturnals*.

THE ſenators of *Rome*, at their uſual ſitting in the ſenate-houſe, had conſtituted a cuſtom among themſelves, that each brother ſenator who had a ſon, ſhould be admitted with his father to abide in the ſenate-houſe during their ſitting, or depart if occaſion required; nor was this favour general, but extended only to noblemen's ſons, who were tutor'd in ſuch a manner as enabled them to become wiſe governors, capable of keeping their own ſecrets. About this time it happened that the ſenators ſat in conſultation of a very important cauſe, ſo that they ſtayed much longer than uſual, and the concluſion referred to the following day, with expreſs charge of ſecrecy in the mean time. Among the other noblemen's ſons who had been at this weighty buſineſs, was that faithful youth the ſon of the grave *Papirus*, whoſe family was one of the moſt noble and illuſtrious in all *Rome*.

THE young lad being come home, his mother (as moſt of the fair-ſex are highly affected with novelty) intreated him to tell her what ſtrange caſe had been that day debated in the ſenate, that had power to detain them ſo long behind their uſual hours: The virtuous and noble youth courteouſly told her that it was a buſineſs not in his power to reveal, he being in a ſolemn manner commanded to ſilence: Upon hearing this anſwer, her deſires became more earneſt in ſtricter enquiries into the caſe, and nothing but intelligence thereof could any way content her: So that firſt by fair ſpeeches and intreaties, with liberal promiſes, ſhe endeavoured to break open this poor little caſket of ſecrecy: But finding theſe efforts in vain, ſhe made uſe of violent threats and ſtripes, thinking that force might compel, where lenity could not.

THE admired noble ſpirit finding a mother's threats to be very harſh, but her ſtripes more bitter than any thing beſide; comparing his love to her as his mother, with the duty he owed to his father; the one mighty, but the other impulſive, he lays her and her fond conceit in one ſcale; his father, his own honour, and the ſolemn injunctions to ſecrecy, in the other ſcale; and finding her intrinſic

trinſic weight as being his mother, but lighter than wind being thus gone out of herſelf. Whetting his tender wit upon the ſandy ſtone of her edging importunity, to appeaſe her, and preſerve his own honour by remaining faithful, he thus reſolved her:

MADAM, and dear mother, you may well blame the ſenate for their long ſitting, at leaſt for calling in queſtion a caſe ſo impertinent; for except the wives of the ſenators be admitted to conſult thereon, there can be no hope of a concluſion: I ſpeak this but out of my young apprehenſion, for I know their gravity may eaſily confound me; and yet, whether nature or duty ſo inſtruct me, I cannot tell: But to them it ſeems neceſſary, for the increaſe of people, and for the public good, that every ſenator ſhould be allowed two wives; or otherwiſe their wives two huſband: I ſhall hardly under one roof call two men by the name of father; I had rather call two women by the name of mother. This is the queſtion, mother; and tomorrow it muſt have determination.

THE mother hearing this, and his ſeeming unwilling to reveal it, took it for infallible truth: Her blood quickly fired, and rage enſued. I need not put the reader in mind that

ſuch ſudden heats ſeldom admit of conſideration; but on the contrary, hurry the ſenſes and faculties further to raſhneſs, and other follies; by which they are rendered incapable of doing themſelves ſuch good actions, or ſervice, as their caſe often require: So without requiring any other counſel, ſhe immediately ſent to the other ladies and matrons of *Rome*, to acquaint them with this weighty affair, wherein the peace and welfare of their whole lives was ſo nearly concerned. This melancholy news blew up ſuch a brain-ſick paſſion, that the ladies immediately aſſembled; and though (ſome ſay) that a parliament of women are very ſeldom governed by one ſpeaker, yet this affair being ſo urgent, the haſte as pertinent, and the caſe (on their behalf) merely indulgent, the revealing woman muſt prolocute for herſelf and the reſt. And on the next morning ſuch a din was at the ſenate door for admiſſion to ſit with their huſbands in this wonderous conſultation, as if all *Rome* had been in an uproar. Their minds muſt not be known before they have audience; which (though againſt all order) being granted, ſuch an oration was made by the woman ſpeaker, with requeſt that women might have two huſ-

bands

bands rather than men two wives, who could ſcarcely content one, *&c.* Upon the riddle's ſolution, the noble youth was highly commended for his fidelity, and the ladies greatly confounded, and departed very likely with bluſhing cheeks. Nevertheleſs, to avoid the like inconveniency for the future, it was determined that thence forward they ſhould bring their ſons no more into the ſenate; only young *Papirus*, who was freely accepted, and his ſecrecy and diſcreet policy not only applauded, but himſelf with titles of honour dignified and rewarded.

Nor ſhould we forget the faithful *Anaxarchus* (as related by *Pliny*, in his ſeventh book and 23d chapter) who was taken in order to force his ſecrets from him, bit his tongue in the midſt between his teeth, and afterwards threw it in the tyrant's face.

The *Athenians* had a ſtatue of braſs, which they bowed to; the figure was made without a tongue, to declare ſecrecy thereby.

Likewise the *Egyptians* worſhipped *Harpocrates*, the god of ſilence; for which reaſon he is always pictured holding his finger on his mouth.

The *Romans* had a goddeſs of ſilence named *Angerona*, which was pictured like

Harpocrates

Harpocrates, holding her finger on her mouth, in token of ſecrecy. Hence the Latin ſentence, *linguam digito compeſce*.

THE ſervants of *Plancus* are much commended, becauſe no torment could make them confeſs the ſecret which their maſter intruſted them with.

LIKEWISE the ſervant of *Cato* the orator was cruelly tormented, but nothing could make him reveal the ſecrets of his maſter.

Quintius Curtius tells us, that the *Perſians* held it as an inviolable law to puniſh moſt grievouſly (and much more than any other treſpaſs) him that diſcovered any ſecret; for confirmation thereof, he ſays, that king *Darius*, being vanquiſhed by *Alexander*, had made his eſcape ſo far as to hide himſelf where he thought he might reſt ſecure; no tortures whatſoever, or liberal promiſes of recompence, could prevail with the faithful brethren that knew it, or compel them to diſcloſe it to any perſon: And furthermore ſays, that no man ought to commit any matter of conſequence to him that cannot truly keep a ſecret.

Lycurgus, among his continual laws, would have every man keep ſecret whatſoever was done or ſaid; For this reaſon the

Athenians

Athenians were wont (when they met at any feaſt) that the moſt ancient among them ſhould ſhew every brother the door whereat they entered, ſaying, Take heed that not ſo much as one word paſs out from hence, of whatſoever ſhall here be acted or ſpoken.

THE firſt thing that *Pythagoras* taught his ſcholars was to be ſilent, therefore (for a certain time) he kept them without ſpeaking, to the end that they might the better learn to preſerve the valuable ſecrets he had to communicate to them, and never to ſpeak but when time required, expreſſing thereby that ſecrecy was the rareſt virtue: *Would to God that the maſters of our preſent lodges would put the ſame in practice!*

Ariſtotle was demanded what thing appeared moſt difficult to him; he anſwered, to be ſecret and ſilent.

To this purpoſe St. *Ambroſe*, in his Offices, placed among the principal foundations of virtue, the patient gift of ſilence.

THE wiſe king *Solomon* ſays in his Proverbs, that a king ought not to drink wine, becauſe drunkenneſs is an enemy to ſecrecy; and in his opinion, he is not worthy to reign that cannot keep his own ſecrets; he furthermore ſays, that he which

diſcovers

diſcovers ſecrets is a traitor, and he that conceals them is a faithful brother: He likewiſe ſays, that he that refraineth his tongue is wiſe: And again, he that keeps his tongue keeps his ſoul. To theſe I ſhall add the words of another wiſe man, Eccleſiaſticus, chap. xxvii, to the 22d verſe. "Whoſoever diſcovereth ſecrets loſeth his credit, and ſhall never find a friend to his mind. Love thy friend, and be faithful unto him: But if thou bewrayeſt his ſecrets, follow no more after him: For as a man hath deſtroyed his enemy, ſo haſt thou loſt the love of thy neighbour. As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhalt not get him again. Follow after him no more, for he is too far off: He is as a Roe eſcaped out of the ſnare. As for a wound it may be bound up, and after reviling there may be reconcilement, but he that bewrayeth ſecrets is without hope."—I could mention many other circumſtances of the excellency of ſecrecy; and I dare venture to ſay that the greateſt honour, juſtice, truth, and fidelity, has been always found amongſt thoſe who could keep their own and others ſecrets; and this is moſt nobly ſet forth by *Horace*, who ſays,

The

The man reſolv'd and ſteady to his truſt,
Inflexible to ill, and obſtinately juſt;
May the rude rabble's inſolence deſpiſe,
Their ſenſeleſs clamours and tumultuous cries;
The tyrant's fierceneſs he beguiles,
And the ſtern brow and the harſh voice defies,
And with ſuperior greatneſs ſmiles:
Not the rough whirlwind, that deforms
Adria's black gulph, and vexes it with ſtorms:
The ſtubborn virtue of his ſoul can move:
Not the red arm of angry *Jove*,
That flings the thunder from the ſky,
And gives it rage to roar, and ſtrength to fly.

Should the whole frame of nature round him break,
In ruin and confuſion hurl'd:
He unconcern'd would hear the mighty crack,
And ſtand ſecured amidſt a falling world.

THEREFORE I am of opinion, that if ſecrecy and ſilence be duly conſidered, they will be found moſt neceſſary to qualify a man for any buſineſs of importance: If this be granted, I am confident that no man will dare to diſpute that Free-Maſons are ſuperior to all other men, in concealing their ſecrets, from times immemorial: which the power of gold, that often has betrayed kings and princes, and ſometimes overturned whole empires, nor the moſt cruel puniſhments could never extort the ſecret even from the weakeſt member of the whole fraternity.

THEREFORE

THEREFORE I humbly preſume it will of conſequence be granted, that the welfare and good of mankind was the cauſe or motive of ſo grand an inſtitution as Free-Maſonry (no art yet ever being ſo extenſively uſeful) which not only tends to protect its members from external injuries, but to poliſh the ruſty diſpoſitions of iniquitous minds, and alſo to detain them within the pleaſant bounds of true religion, morality and virtue; for ſuch are the precepts of this royal art, that if thoſe who have the honour of being members thereof would but live according to the true principles of the ancient craft, every man that is endowed with the leaſt ſpark of honour or honeſty, muſt of courſe approve their actions, and conſequently endeavour to follow their ſteps. And altho' very few or none of the brethren arrive to the ſublimity and beautiful contrivance of *Hiram Abif*; yet the very enemies of Free-Maſonry muſt own, that it is the moſt renowned ſociety that ever was, is now, or (perhaps) ever will be upon earth. The following true deſcription of the royal art, will clearly ſhew its great uſe to mankind.

Hail

Hail mighty ART! gracious gift of heaven,
To aid mankind by our Creator given:
It was you alone that gave the ark its form,
Which ſav'd the faithful from impending ſtorm;
When ſinful Cowans were grov'ling in the tide,
The Maſon's ark triumphantly did ride
O'er mighty waves, nor car'd they where it ſteer'd,
'Till floods abated, and dry land appear'd:
On *Arraret*'s mount, after the dreadful ſtorm,
There ſtood their ark and open'd lodge in form;
There the good maſon of his own accord,
An altar built to ſerve the heavenly lord;
Returned thanks with off'ring ſacrifice,
Which pleaſed *Jove:* and to himſelf he cries,
For ſake of man I'll curſe the ground no more,
Nor ſmite the living as I've done before:
While earth remain this bleſſing I'll beſtow,
A proper time when you your ſeed may ſow:
The harveſt-time to bleſs the lab'ring ſwain,
With fruitful crops for all his care and pain:
Nights, days, and ſeaſons ſhall ſurround this ball,
Nor ſhall they ceaſe until the end of all:
And to confirm my promiſe unto thee,
Amidſt the clouds my bow a witneſs be:
An heav'nly arch ſhews how God ſav'd the lives
Of maſons four, likewiſe their happy wives.
Such the bleſſings of each time and ſeaſon,
God has promis'd to that maſter-maſon;
By which we ſee what mighty things were done
By this great art, ſince firſt the world began.
What mortal living, whether far or near,
Around the globe, within the heavenly ſphere,
Can name one art ſo much by God approv'd,
As maſonry in *David* whom he lov'd;

Witneſs

Witneſs *Moriah*, where God appear'd to man,
And gave the prince the holy temple's plan;
Which charge *Solomon* after did fulfil,
By aid from *Tyre* and *Hiram*'s mighty ſkill.
This is the art that did the world excel,
And pleas'd the Lord of Hoſts to come and dwell
Amongſt the men, who did the temple frame,
To worſhip God, and keep his ſacred name.
By Maſons art aſpiring domes appear,
Where God is worſhipp'd ſtill in truth and fear:
By Maſons art the greedy miſer's breaſt,
(Tho' iron-bound, much cloſer than his cheſt)
Compaſſion feels, values not his ſtore,
And freely gives what he ne'er thought before:
By Maſons art the buſy tongue doth fall
Before the throne, when awful ſilence call:
By Maſons art the wings of looſe deſire,
Are clipt ſhort, prevents their ſoaring higher;
The vicious mind the ancient craft reſtrain,
From immodeſt bents, unlawful and profane:
By Maſons art the puny foppiſh aſs,
(Mankind's diſgrace, and ſport of ev'ry laſs)
Soon quits his folly, and more wiſer grown,
Looks on himſelf as one before unknown:
By Maſon's art, the proud enſigns of ſtate,
(Ambition's nurs'ry, and her lofty ſeat)
Are deemed vain and uſeleſs toys,
Free-Maſons prize more ſolid joys.

But methinks I hear ſome of my readers ſay, ſurely if Free-Maſonry be ſuch as it is here repreſented, the Brotherhood moſt certainly

tainly are the happieſt men living; and yet, on the contrary, we often meet ſome very miſerable, others very great knaves, and a number of ignorant, illiterate ſtupid fools of the ſociety; or at leaſt would endeavour to make the World believe ſo. This has been duly conſidered, and anſwered in the inſtructions for ſuch as would become Free-Maſons. In the mean time I am well aſſured, that none but ſtrangers to the craft, and ungenerous enemies to good ſociety, will doubt the veracity of what is here inſerted concerning Free-Maſonry. And for further ſatisfaction to my female readers, and ſuch of the male ſex as have not the honour of being initiated into the myſtery, I here beg leave to treat of the principles of the craft (ſo far as comes under the limitation of my pen) which I hope will meet with a juſt admiration, becauſe they are founded upon religion, morality, brotherly-love, and good fellowſhip.

A MASON is obliged by his tenure to believe firmly in the true worſhip of the eternal God, as well as in all thoſe ſacred records which the dignitaries and fathers of the church have compiled and publiſhed for the

the uſe of all good men: So that no one who rightly underſtands the art, can poſſibly tread in the irreligious paths of the unhappy libertine, or be induced to follow the arrogant profeſſors of atheiſm or deiſm; neither is he to be ſtained with the groſs errors of blind ſuperſtition, but may have the liberty of embracing what faith he ſhall think proper, provided at all times he pays a due reverence to his Creator, and by the world deals with honour, and honeſty, ever making that golden precept the ſtandard-rule of his actions, which engages, To do unto all men as he would they ſhould do unto him: For the craft, inſtead of entering into idle and unneceſſary diſputes concerning the different opinions and perſuaſions of men, admits into the fraternity all that are good and true; whereby it hath brought about the means of reconciliation amongſt perſons, who, without that aſſiſtance, would have remained at perpetual variance.

A MASON is a lover of quiet; is always ſubject to the civil powers, provided they do not infringe upon the limited bounds of religion and reaſon: and it was never yet known that a real craftſman was concerned in any dark plot, deſigns, or contrivances againſt the ſtate,

ſtate, becauſe the welfare of the nation is his peculiar care, ſo that from the higheſt to the loweſt ſtep of magiſtracy due regard and deference is paid by him.

But as Maſonry hath at ſeveral times felt the injurious effects of war, bloodſhed, and devaſtation, it was a ſtronger engagement to the Craftſmen to act agreeable to the rules of peace and loyalty, the many proofs of which behaviour hath occaſioned the ancient kings and powers to protect and defend them. But if a brother ſhould be ſo far unhappy as to rebel againſt the ſtate, he would meet with no countenance from his fellows; nor would they keep any private converſe with him, whereby the government might have cauſe to be jealous, or take the leaſt umbrage.

A mason, in regard to himſelf, is carefully to avoid all manner of intemperance or exceſs, which might obſtruct him in the performance of the neceſſary duties of his laudable profeſſion, or lead him into any crimes which would reflect diſhonour upon the ancient fraternity.

He is to treat his inferiors as he would have his ſuperiors deal with him, wiſely conſidering that the original of mankind is the

ſame; and though maſonry diveſts no man of his honour, yet does the craft admit that ſtrictly to purſue the paths of virtue, whereby a clear conſcience may be preſerved, is the only method to make any man noble.

A MASON is to be ſo far benevolent, as never to ſhut his ear unkindly to the complaints of wretched poverty; but when a brother is oppreſſed by want, he is in a peculiar manner to liſten to his ſufferings with attention; in conſequence of which, pity muſt flow from his breaſt, and relieve without prejudice according to his capacity.

A MASON is to pay due obedience to the authority of his maſter and preſiding officers, and to behave himſelf meekly amongſt his brethren; neither neglecting his uſual occupation for the ſake of company, in running from one lodge to another; nor quarrel with the ignorant multitude, for their ridiculous aſperſions concerning it: But at his leiſure hours he is required to ſtudy the arts and ſciences with a diligent mind, that he may not only perform his duty to his great Creator, but alſo to his neighbour and himſelf: For to walk humbly in the ſight of God, to do juſtice, and love mercy, are the certain cha-

characteriſtics of a real free and accepted ancient maſon: Which qualifications I humbly hope they will poſſeſs to the end of time; and I dare venture to ſay, that every true brother will join with me in, *Amen.*

THE benefits ariſing from a ſtrict obſervance of the principles of the craft, are ſo apparent, that I muſt believe every good man would be fond to profeſs and practiſe the ſame; becauſe thoſe principles tend to promote the happineſs of life, as they are founded on the baſis of wiſdom and virtue.

IN the firſt place; our privileges and inſtructions, when rightly made uſe of, are not only productive of our welfare on this ſide of the grave, but even our eternal happineſs hereafter.

FOR the craft is founded on ſo ſolid a baſis that it will never admit blaſphemy, lewdneſs, ſwearing, evil-plotting, or controverſy; and though they are not all of the ſame opinion in matters of faith, yet they are ever in one mind in matters of maſonry; that is, to labour juſtly, not to eat any man's bread for nought, but to the utmoſt of our capacity to love and ſerve each other, as bre-

thren of the ſame houſhold ought to do: Wiſely judging, that it is as great an abſurdity in one man to quarrel with another becauſe he will not believe as he does, as it would be in him to be angry becauſe he was not exactly of the ſame ſize and countenance, &c.

THEREFORE to afford ſuccour to the diſtreſſed, to divide our bread with the induſtrious poor, and to put the miſguided traveller into his way, are qualifications inherent in the craft and ſuitable to its dignity, and ſuch as the worthy members of that great body have at all times ſtrove with indefatigable pains to accompliſh.

THESE and ſuch like benefits, ariſing from a ſtrict obſervance of the principles of the craft (as numbers of brethren have lately experienced) if duly conſidered, will be found not only to equal, but to exceed any ſociety in being.

IF ſo; the worthy members of this great and uſeful ſociety, can never be too careful in the election of members; I mean, a thorough knowledge of the character and circumſtance of a candidate that begs to be initiated into the myſtery of free-maſonry.

UPON

UPON this depends the welfare or deſtruction of the craft; for as regularity, virtue, and concord, are the only ornaments of human nature, (which is often too prone to act in different capacities) ſo that the happineſs of life depends, in a great meaſure, on our own election, and a prudent choice of thoſe ſteps.

FOR human ſociety cannot ſubſiſt without concord, and the maintenance of mutual good offices; for, like the working of an arch of ſtone, it would fall to the ground provided one piece did not properly ſupport another.

IN former times every man (at his requeſt) was not admitted into the craft, (tho' perhaps of a good and moral reputation) nor allowed to ſhare the benefits of our ancient and noble inſtitution, unleſs he was endued with ſuch ſkill in maſonry, as he might thereby be able to improve the art, either in plan or workmanſhip; or had ſuch an affluence of fortune as ſhould enable him to employ, honour, and protect the craftſmen.

I WOULD not be underſtood by this to mean, that no reputable tradeſman ſhould receive any of our benefits; but on the con-

trary, am of opinion that they are valuable members of the commonwealth, and often have proved themſelves real ornanents to lodges.

THOSE whom I aim at, are the miſerable wretches of low-life, (often introduced by excluded men*) ſome of whom can neither read nor write; and when [by the aſſiſtance of maſonry] they are admitted into the company of their betters, they too often act beyond their capacities; and under pretence of ſearching for knowledge, they fall into ſcenes of gluttony or drunkenneſs, and thereby neglect their neceſſary occupation and injure their poor families, who imagine they have a juſt cauſe to pour out all their excla-

* That is, men excluded from their lodges for miſdemeanors, &c. (who finding themſelves deemed unworthy of ſo noble a ſociety) ſtill endeavour to make the reſt of mankind believe, that they are good and true, and have full power and authority to admit, enter, and make free-maſons, when and whereſoever they pleaſe, &c. Theſe traders, (though but few in number) aſſociate together, and for any mean conſideration admit any perſon to what little they know of the craft. Little I ſay, for I honeſtly aſſure my readers, that no man who rightly underſtands the craft, can be ſo blind as to trample over its ancient landmarks; therefore all victuallers, &c. ought to be very cautious of entertaining ſuch, from whom neither benefit nor credit can be expected. *See New Regulation* VIII.

mations

mations and invectives againſt the whole body of free-maſons, without conſidering or knowing that our conſtitutions and principles are quite oppoſite to ſuch baſe proceedings.

THE next thing to be conſidered is the choice of officers to rule and govern the lodge according to the ancient and wholeſome laws of our conſtitution; and this is a matter of great concern, for the officers of a lodge are not only bound to advance and promote the welfare of their own particular lodge, but alſo whatever may tend to the good of the fraternity in general.

THEREFORE no man ought to be nominated or put in ſuch election, but ſuch as by his known ſkill and merit, is deemed worthy of performance, *viz.* He muſt be well acquainted with all the private and public rules and orders of the craft; he ought to be ſtrictly honeſt, humane of nature, patient in injuries, modeſt in converſation, grave in counſel and advice, and (above all) conſtant in amity and faithful in ſecrecy *.

* A man may poſſeſs all theſe good qualifications, and yet (if in low circumſtances) be incapable of filling his office with credit to the lodge or himſelf; and this I recommend as a matter well worthy the conſideration of all the conſtituents.

SUCH

SUCH candidates well deſerve to be choſen the rulers and governors of their reſpective lodges, to whom the members are to be courteous and obedient, and from whom they may learn to deſpiſe the over-covetous, impatient, contentious, preſumptuous, arrogant, and conceited pratlers, the bane of human ſociety.

HERE I cannot forbear ſaying, that I have known men whoſe intentions were very honeſt, and without any evil deſign commit great errors, and ſometimes been the deſtruction of good lodges; and this occaſioned by their brethren hurrying them indiſcreetly into offices, wherein their ſlender knowledge of maſonry rendered them incapable of executing the buſineſs committed to their charge, to the great detriment of the craft and their own diſhonour.

AMONGST the qualities and principles of the craft, I have given a hint concerning the behaviour of a maſon in the lodge, to which I beg he may add the few following lines, *viz.* he is to pay due reſpect, and be obedient (in all reaſonable matters) to the maſter and preſiding officers; He muſt not curſe, ſwear, nor offer to lay wagers; nor uſe any lewd

lewd or unbecoming language, in derogation of GOD's NAME, and corruption of good manners; nor behave himſelf ludicrouſly, nor jeſtingly, while the lodge is engaged in what is ſerious and ſolemn: Neither is he to introduce, ſupport, nor mention any diſpute or controverſy about religion or politicks; nor force any brother to eat, drink, or ſtay againſt his inclination; nor do or ſay any thing that may be offenſive, or hinder a free and innocent converſation; leaſt he ſhould break the good harmony, and defeat the laudable deſigns and purpoſes of the ancient and honourable fraternity.

AND I honeſtly recommend free-maſonry, as the moſt ſovereign medicine to purge out the above, or ſuch other vices; and regular lodges, as the only ſeminaries where men (in the moſt pleaſant and cleareſt manner) may hear, underſtand, and learn their duty to God; and alſo to their neighbours. And this without the multiplicity of ſpiteful and malicious words, long arguments or fierce debates; which have been made uſe of, among miſtaken mortals, upwards of a thouſand years paſt: And inſtead of uniting men in one ſacred band (as the ſervants of God,

and

and brethren of the ſame houſhold) have divided them into as many different opinions, as there were (not only languages, but even) men at the confuſion of *Babel.*

As to the behaviour of the brethren when out of lodge, I hope the ſhort ſpace between each lodge-night will not admit of forgetfulneſs of the decency and good decorum obſerved in the lodge, which may ſerve them as an unerring rule for their behaviour and conduct in all other companies and places; and like the worſhipful diſcreet maſter of a lodge, rule, govern, and inſtruct their families at home in the fear of God and love of their neighbours, while they themſelves imitate the member's obedience, *&c.* in paying due reſpect to their ſuperiors.

THESE few hints may ſerve to put the brethren in mind of the duty incumbent on them as free maſons; and likewiſe, how to behave themſelves in ſuch a manner as may be acceptable to God, agreeable to the principles of the craft, and much to their own honour: But for further ſatisfaction to my readers in general, I ſhall here inſert the ſeveral old charges of free and accepted maſons.

THE

THE OLD CHARGES OF THE Free and Accepted MASONS.

CHARGE I.

Concerning GOD *and* RELIGION.

A MASON is obliged by his tenure to obſerve the moral law as a true NOACHIDA *; and if he rightly underſtands the craft, he will never be a ſtupid atheiſt, nor an irreligious libertine, nor act againſt conſcience.

IN ancient times the chriſtian maſons were charged to comply with the chriſtian uſages of each country where they travelled or worked; being found in all nations, even of divers religions.

THEY are generally charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinion;)

* Sons of Noah, the firſt name of Free-Maſons.

that

that is, to be good men and true, men of honour and honeſty, by whatever names, religions, or perſuaſions they may be diſtinguiſhed; for they all agree in the three great articles of *Noah*, enough to preſerve the cement of the lodge.

THUS maſonry is the center of their union, and the happy means of conciliating perſons that otherwiſe muſt have remained at a perpetual diſtance.

CHARGE II.

Of the CIVIL MAGISTRATE, ſupreme *and* ſubordinate.

A MASON muſt be a peaceable ſubject, never to be concerned in plots againſt the ſtate, nor diſreſpectful to inferiour magiſtrates. Of old, kings, princes, and ſtates, encouraged the fraternity for their loyalty, whoever flouriſhed moſt in times of peace; but though a brother is not to be countenanced in his rebellion againſt the ſtate, yet, if convicted of no other crime, his relation to the lodge remains indefeaſible *.

* That is, he is ſtill a Maſon, although the brethren may refuſe to aſſociate with him: However, in ſuch caſe, he forfeits all benefits from the lodge.

CHARGE

CHARGE III.

Concerning a LODGE.

A LODGE is a place where maſons meet to work in; hence the aſſembly, or organized body of Free-Maſons, is called a lodge; juſt as the word church is expreſſive both of the congregation and the place of worſhip.

EVERY brother ſhould belong to ſome particular lodge, and cannot be abſent without incurring cenſure, if not neceſſarily detained.

THE men made maſons muſt be free-born (or no bondmen,) of mature age, and of good report; hale and ſound, not deformed or diſmembered, at the time of their making; but no woman, no Eunuch *.

WHEN men of quality, eminence, wealth, and learning apply to be made, they are to be reſpectfully accepted, after due examination; for ſuch often prove good lords (or

* This is ſtill the law of ancient maſons, though diſregarded by our brethren (I mean our ſiſters) the modern-maſons, who (ſome years ago) admitted Signiour Singſong, the Eunuch, T-nd-ci, at one of their lodges, in the Strand, London. And upon a late tryal at Weſtminſter, it appeared, that they admitted a woman called Madam D'E—.

founders)

founders) of work, and will not employ Cowans when true maſons can be had; they alſo make the beſt officers of lodges, and the beſt deſigners, to the honour and ſtrength of the lodge; nay, from among them the fraternity can have a noble GRAND MASTER; but thoſe brethren are equally ſubject to the charges and regulations, except in what more immediately concerns operative maſons.

CHARGE IV.

Of MASTERS, WARDENS, FELLOWS, *and* APPRENTICES.

ALL preferments among maſons, is grounded upon real worth and perſonal merit only, not upon ſeniority. No maſter ſhould take an apprentice that is not the ſon of honeſt parents, a perfect youth, without maim or defect in his body, and capable of learning the myſteries of the art; that ſo the lords (or founders) may be well ſerved, and the craft not deſpiſed; and that when of age and expert, he may become an entered apprentice, or a free-maſon of the loweſt degree; and upon his improvements, a fellow-craft and a maſter-maſon, capable to undertake the Lord's work.

THE

THE wardens are choſen from among the maſter maſons, and no brother can be a maſter of a lodge 'till he has acted as warden ſomewhere, except in extraordinary caſes, or when a lodge is to be formed, and none ſuch to be had, for then three maſter maſons, tho' never maſters nor wardens of lodges before, may be conſtituted maſter and wardens of that new lodge.

BUT no number, without three maſter-maſons, can form a lodge; and none can be the Grand Maſter, or a Grand Warden, who has not acted as the maſter of a particular Lodge.

CHARGE V.

Of the Management *of the* CRAFT *in* Working.

ALL maſons ſhould work hard and honeſtly on working days, that they may live reputably and appear in a decent and becoming manner on holidays; and likewiſe the working hours appointed by law, or confirmed by cuſtom, ſhall be obſerved.

A maſter-maſon only muſt be the ſurveyor or maſter of the work, who ſhall undertake the Lord's work reaſonably, ſhall truly diſpend his goods as if they were his own,

own, and ſhall not give more wages than juſt, to any fellow or apprentice.

THE wardens ſhall be true both to maſter and fellows, taking care of all things both within and without the lodge, eſpecially in the maſter's abſence; and their brethren ſhall obey them.

THE maſter and the maſons ſhall faithfully finiſh the lord's work, whether taſk or journey; nor ſhall they take the work at taſk, which hath been accuſtomed to journey.

NONE ſhall ſhow envy at a brother's proſperity; nor ſupplant him, nor put him out of his work, if capable to finiſh it.

ALL maſons ſhall meekly receive their wages without murmuring or mutiny, and not deſert the maſter till the lord's work is finiſhed; they muſt avoid ill language, calling each other brother or fellow with much courteſy, both within and without the lodge; they ſhall inſtruct a younger brother to become bright and expert, that the lord's materials may not be ſpoiled.

BUT free and accepted maſons ſhall not allow Cowans to work with them, nor ſhall they be employed by Cowans without an urgent neceſſity; and even in that caſe

caſe they muſt not teach Cowans, but muſt have a ſeparate communication; no labourer ſhall be employed in the proper work of Free-Maſons.

CHARGE VI.

Concerning MASONS Behaviour.

1. *Behaviour in the lodge before cloſing.*

YOU muſt not hold private committees, or ſeparate converſation, without leave from the maſter; nor talk of any thing impertinent, nor interrupt the maſter or warden, or any other brother ſpeaking to the chair; nor act ludicrouſly while the lodge is engaged in what is ſerious and ſolemn; but you are to pay due reverence to the maſter, wardens, and fellows, and put them to worſhip.

EVERY brother found guilty of a fault, ſhall ſtand to the award of the lodge, unleſs he appeals to the grand lodge, or unleſs a lord's work is retarded; for then a particular reference may be made.

No private piques, no quarrels about nations, families, religions, or politics, muſt

be brought within the doors of the lodge; for as maſons, we are of the oldeſt Catholic Religion, before hinted; and of all nations upon the ſquare, level, and plumb; and like our predeceſſors in all ages, we are reſolved againſt political diſputes, as contrary to the peace and welfare of the lodge.

2. *Behaviour after the lodge is cloſed, and brethren not gone.*

You may enjoy yourſelves with innocent mirth, treating one another according to ability, but avoiding all exceſs; not forcing a brother to eat or drink beyond his own inclination (according to the old regulation of King *Ahaſuerus*), nor hinder him from going home when he pleaſes; for tho' after lodge-hours you are like other men, yet the blame of your exceſs may be thrown upon the fraternity, though unjuſtly.

3. *Behaviour at meeting without ſtrangers, not in a formed lodge.*

You are to ſalute one another as you have been, or ſhall be, inſtructed; freely communicating hints of knowledge, but without diſcloſing ſecrets, unleſs to thoſe that have given

given long proof of their taciturnity and honour, and without derogating from the reſpect due to any brother, were he not a maſon; for though all brothers and fellows, are upon the level, yet maſonry diveſts no man of the honour that was due to him before he was made a Maſon, or that ſhall become his due afterwards; nay, it rather adds to his reſpect, teaching us to give honour to whom it is due, eſpecially to a noble or eminent brother, whom we ſhould diſtinguiſh from all of his rank and ſtation, and ſerve him readily, according to our ability.

4. *Behaviour in the preſence of ſtrangers, not Maſons.*

You muſt be cautious in your words, carriage, and motions; ſo that the moſt penetrating ſtranger may not be able to diſcover what is not proper to be intimated: And the impertinent or enſnaring queſtions, or ignorant diſcourſe of ſtrangers, muſt be prudently managed by free-maſons.

5. *Behaviour at home, and in your neighbourhood.*

Masons ought to be moral men, as above charged; conſequently good huſbands, good parents, good ſons, and good neighbours;

not ſtaying too long from home, and avoiding all exceſs: yet wiſe men too, for certain reaſons known to them.

6. *Behaviour towards a foreign brother, or ſtranger.*

You are cautiouſly to examine him, as prudence ſhall direct you, that you may not be impoſed on by a pretender, whom you are to reject with deriſion, and beware of giving him any hints; but if you diſcover him to be true and faithful, you are to reſpect him as a brother, and if in want, you are to relieve him if you can, or elſe direct him how he may be relieved; You muſt employ him if you can, or elſe recommend him to be employed; but you are not charged to do beyond your ability.

7. *Behaviour behind a brother's back, as well as before his face.*

Free and accepted maſons have ever been charged to avoid all manner of ſlandering and backbiting of true and faithful brethren, or talking diſreſpectfully of a brother's performance or perſon, and all malice or unjuſt reſentment; nay, you muſt not ſuffer any others to reproach an honeſt brother, but defend his character as far as is conſiſtent with honour, ſafety and prudence; tho' no further.

CHARGE

CHARGE VII.

Concerning LAW-SUITS.

IF a brother do you injury, apply firſt to your own or his lodge, and if you are not ſatisfied, you may appeal to the Grand Lodge; but you muſt never take a legal courſe, till the cauſe cannot be otherwiſe decided; for if the affair is only between maſons, and about maſonry, law-ſuits ought to be prevented by the good advice of prudent brethren, who are the beſt referees of differences.

But if that reference is either impracticable or unſucceſsful, and the affair muſt be brought into the courts of law or equity; yet ſtill you muſt avoid all wrath, malice, and rancour in carrying on the ſuit; not ſaying or doing any thing that may hinder the continuance or renewal of brotherly love and friendſhip, which is the glory and cement of this ancient Fraternity; that we may ſhew to all the world the benign influence of maſonary, as all wiſe, true, and faithful brethren have done from the beginning of time, and will do till Architecture ſhall be diſſolved in the general conflagration. Amen! So mote it be!

*** *All theſe charges you are to obſerve, and alſo thoſe that ſhall be given to you in a way that cannot be written.*

A SHORT

A

SHORT CHARGE

To a new admitted

MASON.

BROTHER,

YOU are now admitted (by the unanimous conſent of our lodge) a fellow of our moſt ancient and honourable ſociety; ancient, as having ſubſiſted from time immemorial; and honourable, as tending in every particular, to render a man ſo who will be but conformable to its glorious Precepts: The greateſt monarchs in all ages, as well of *Aſia* and *Africa* as of *Europe*, have been encouragers of the Royal Art; and many of them have preſided as GRAND MASTERS over the maſons in their reſpective Territories, not thinking it any leſſening to their imperial dignities, to level themſelves with their brethren in Maſonry, and to act as they did.

THE world's great architect is our Supreme

preme Maſter; and the Unerring Rule he has given us, is that by which we work; religious diſputes are never ſuffered within the lodge, for as Maſons we only purſue the univerſal religion, or the religion of nature; this is the center which unites the moſt different principles in one ſacred band, and brings together thoſe who were the moſt diſtant from one another.

THERE are three general heads of duty which Maſons ought always to inculcate, *viz.* to GOD, our neighbour, and ourſelves; to GOD, in never mentioning his NAME but with that reverential awe which a creature ought to bear to his CREATOR, and to look upon him always as the *Summum Bonum* which we came into the world to enjoy, and according to that view to regulate all our purſuits: to our neighbours, in acting upon the ſquare, or doing as we would be done by; to ourſelves, in avoiding all intemperance and exceſſes, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profeſſion, and always keeping within due bounds and free from all pollution.

IN the ſtate, a Maſon is to behave as a peaceable

peaceable and dutiful ſubject, conforming chearfully to the government under which he lives.

He is to pay a due deference to his ſuperiors; and from his inferiors he is rather to receive honour, with ſome reluctance, than to extort it: He is to be a man of benevolence and charity, not ſitting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power (without prejudicing himſelf or family) to relieve them.

In the lodge he is to behave with all due decorum, leaſt the beauty and harmony thereof ſhould be diſturbed or broke: He is to be obedient to the Master and the preſiding officers, and to apply himſelf cloſely to the buſineſs of maſonry, that he may the ſooner become a proficient therein, both for his own credit, and for that of the lodge.

He is not to neglect his own neceſſary Avocations * for the ſake of maſonry, nor to

* Here you are to underſtand that a Maſon ought not to belong to a number of lodges at one time, nor run from lodge to lodge; or otherwiſe, after Maſons or Maſonry, whereby his buſineſs or family may be neglected; but

to involve himſelf in quarrels with thoſe who through ignorance may ſpeak evil of or ridicule it.

He is to be a lover of the Arts and Sciences, and is to take all Opportunities to improve himſelf therein.

If he recommends a friend to be made a Maſon, he muſt vouch him to be ſuch as he really believes will conform to the aforeſaid duties, leaſt by his miſconduct at any time, the lodge ſhould paſs under ſome evil imputations.

Nothing can prove more ſhocking to all faithful Maſons, then to ſee any of their brethren profane or break through the ſacred Rules of their order; and ſuch as can do it, they wiſh had never been admitted.

but yet every Maſon is ſubject to all the bye-laws of his lodge, which he is ſtrictly and conſtantly to obey;—for the attendance and dues of one lodge, can never prejudice neither him nor his family.

THE

THE ANCIENT MANNER OF Conſtituting a LODGE.

A NEW lodge, for avoiding many irregularities, ſhould be ſolemnly conſtituted by the Grand-Maſter, with his deputy and wardens; or, in the Grand-Maſter's abſence, the deputy acts for his worſhip, the ſenior grand-warden as deputy, the junior grand-warden as the ſenior, and the preſent maſter of a lodge as the junior: Or if the deputy is alſo abſent, the grand-maſter may depute either of his grand-wardens, who can appoint others to act as grand-wardens, *pro tempore* *.

THE

* When conſtitutions are required, where the diſtance is ſo great as to render it impoſſible for the Grand Officers to attend. In ſuch caſe, the Grand Maſter, or his Deputy, iſſues a written inſtrument, under his hand and private ſeal, to ſome worthy brother (who has been properly inſtalled maſter of a lodge) with full power to congregate, inſtall, and conſtitute the petitioners.

If the Grand Maſter, or Deputy, be abſent, or (through ſickneſs) rendered incapable of acting, the Grand Wardens, and Grand Secretary, jointly, may iſſue a like power under their hands and ſeal of the Grand Lodge; providing the Grand Maſter has firſt ſigned a warrant for holding ſuch new lodge: But the Grand Wardens muſt never iſſue any Maſonical writings under their private ſeal or ſeals.

THE lodge being opened, and the candidates or new maſter and wardens being yet among the fellow-crafts, the grand-maſter ſhall aſk his deputy if he has examined them, and whether he finds the maſter well ſkilled in the noble ſcience and the royal art, and duly inſtructed in our myſteries, *&c.* the deputy anſwering in the affirmative, ſhall (by the grand-maſter's order) take the candidate from amongſt his fellows, and preſent him to the grand-maſter, ſaying, *Right Worſhipful Grand Maſter, the brethren here, deſire to be formed into a regular lodge; and I preſent my worthy brother* A. B. *to be (inſtalled) their maſter, whom I know to be of good morals and great ſkill, true and truſty, and a lover of the whole fraternity, whereſoever diſperſed over the face of the earth.*

THEN the grand-maſter placing the candidate on his left hand, and having aſked and obtained the unanimous conſent of the brethren, ſhall ſay (after ſome other ceremonies and expreſſions that cannot be written) *I conſtitute and form theſe good brethren into a new regular lodge, and appoint you, brother* A. B. *the maſter of it, not doubting of your capacity and care to preſerve the cement of the lodge,* &c.

UPON

UPON this the deputy, or ſome other brother for him, ſhall rehearſe the charge of a maſter; and the grand-maſter ſhall aſk the candidate, ſaying, *Do you ſubmit to theſe charges as maſters have done in all ages?* And the new maſter ſignifying his cordial ſubmiſſion thereto, the grand-maſter ſhall by certain ſignificant ceremonies and ancient uſages, inſtall him and preſent him with his warrant, the book of conſtitutions, the lodge-book, and the inſtruments of his office, one after another; and after each of them the grand-maſter, his deputy, or ſome brother for him, ſhall rehearſe the ſhort and pithy charge that is ſuitable to the thing preſent.

NEXT, the members of this new lodge, bowing altogether to the grand-maſter, ſhall return his worſhip their thanks (according to the cuſtom of maſters) and ſhall immediately do homage to their new maſter, and (as faithful craftsmen) ſignify their promiſe of ſubjection and obedience to him by uſual congratulations.

THE deputy and grand-wardens, and any other brethren that are not members of this new lodge, ſhall next congratulate the new maſter,

maſter, and he ſhall return his becoming acknowledgments (as maſter-maſons) firſt to the grand-maſter and grand officers, and to the reſt in their order.

THEN the grand-maſter orders the new maſter to enter immediately upon the exerciſe of his office, and calling forth his ſenior-warden, a fellow-craft* (maſter-maſon) preſents him to the grand-maſter for his worſhip's approbation, and to the new lodge for their conſent; upon which the ſenior or junior grand-warden, or ſome brother for him, ſhall rehearſe the charge of a warden, *&c.* of a private lodge; and he, ſignifying his cordial ſubmiſſion thereto, the new maſter ſhall preſent him ſingly with the ſeveral inſtruments of his office, and, in ancient manner and due form, inſtall him in his proper place †.

IN like Manner the new maſter ſhall call forth his junior warden, who ſhall be a maſter-maſon, and preſented (as above) to the junior grand-warden, or ſome other

* They were called fellow-crafts, becauſe the Maſons of old times, never gave any man the title of Maſter-maſon, until he had firſt paſſed the chair.

† The Grand-wardens generally inſtall the Wardens at new conſtitutions; as being beſt qualified for tranſacting ſuch buſineſs.

brother

brother in his ſtead, and ſhall in the above manner be inſtalled in his proper place; and the brethren of this new lodge ſhall ſignify their obedience to theſe new wardens, by the uſual congratulations due to wardens.

THE Grand-Maſter then gives all the brethren joy of their maſter and wardens, *&c.* and recommends harmony, *&c.* hopeing their only contention, will be a laudable emulation in cultivating the royal art, and the ſocial virtues.

THEN the grand-ſecretary, or ſome brother for him, (by the grand-maſter's order) in the name of the grand-lodge, declares and proclaims this new lodge duly conſtituted No. , *&c.*

UPON which all the new lodge together (after the cuſtom of maſters) return their hearty and ſincere thanks for the honor of this conſtitution.

THE grand-maſter alſo orders the grand-ſecretary to regiſter this new lodge in the grand lodge-book, and to notify the ſame to the other particular lodges; and, after ſome other ancient cuſtoms and demonſtrations of joy and ſatisfaction, he orders the ſenior grand-warden to cloſe the lodge.

A PRAYER

A PRAYER ſaid at the opening of the Lodge, or making a new Brother, &c. uſed by Jewiſh *Free-Maſons.*

O LORD, excellent art thou in thy truth, and there is nothing great in compariſon to thee; for thine is the praiſe, from all the works of thy hands, for evermore.

ENLIGHTEN us, we beſeech thee, in the true knowledge of maſonry: By the ſorrows of *Adam*, thy firſt made man; by the blood of *Abel*, the holy one; by the righteouſneſs of *Seth*, in whom thou art well pleaſed; and by thy covenant with *Noah*, in whoſe architecture thou was't pleaſed to ſave the ſeed of thy beloved; number us not among thoſe that know not thy ſtatutes, nor the divine myſteries of the ſecret Cabala.

BUT grant, we beſeech thee, that the ruler of this lodge may be endued with knowledge and wiſdom, to inſtruct us and explain his ſecret myſteries, as our holy brother

brother *Moſes* * did (in his lodge) to *Aaron*, to *Eleazar* and *Ithamar*, (the ſons of *Aaron*,) and the ſeventy elders of *Iſrael*.

* In the preface to the *Miſhna*, we find this tradition of the *Jews*, explained as follows:

God not only delivered the law to *Moſes* on *Mount Sinai*, but the explanation of it likewiſe: When *Moſes* came down from the mount, and entered into his tent, *Aaron* went to viſit him; and *Moſes* acquainted *Aaron* with the laws he had received from God, together with the explanation of them: After this *Aaron* placed himſelf at the right-hand of *Moſes*, and *Eleazar* and *Ithamar* (the ſons of *Aaron*) were admitted, to whom *Moſes* repeated what he had juſt before told to *Aaron*: Theſe being ſeated, the one on the right-hand, the other on the left-hand of *Moſes*; the ſeventy elders of *Iſrael*, who compoſed the Sanhedrim, came in; and *Moſes* again declared the ſame laws to them, with the interpretation of them, as he had done before to *Aaron* and his ſons. Laſtly, all who pleaſed of the common people were invited to enter, and *Moſes* inſtructed them likewiſe in the ſame manner as the reſt: So that *Aaron* heard four times what *Moſes* had been taught by God upon *Mount Sinai*, *Eleazar* and *Ithamar* three times, the ſeventy elders twice, and the people once. *Moſes* afterwards reduced the laws which he had received into writing, but not the explanations of them; theſe he thought it ſufficient to truſt to the memories of the abovementioned perſons, who, being perfectly inſtructed in them, delivered them to their children, and theſe again to theirs from age to age.

AND

AND grant that we may underſtand, learn, and keep all the Statutes and commandments of the Lord, and this holy myſtery, pure and undefiled unto our lives end. Amen, Lord.

A PRAYER uſed amongſt the primitive Chriſtian MASONS.

THE might of the Father of heaven, and the wiſdom of his glorious Son, through the grace and goodneſs of the Holy Ghoſt, being three perſons in one Godhead, be with us at our beginning, and give us grace ſo to govern us here in our living, that we may come to his bliſs that never ſhall have end. Amen.

Another Prayer, and that which is moſt general at Making or Opening.

MOST holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and haſt promiſed that when two

or three are gathered together in thy Name, thou wilt be in the midſt of them: In thy Name we aſſemble and meet together, moſt humbly beſeeching thee to bleſs us in all our undertakings, that we may know and ſerve thee aright, that all our doings may tend to thy glory and the ſalvation of our ſouls.

AND we beſeech thee, O Lord God, to bleſs this our preſent undertaking, and grant that this our new brother may dedicate his life to thy ſervice, and be a true and faithful brother among us: Endue him with a competency of thy divine wiſdom, that he may, with the ſecrets of Free-maſonry, be able to unfold the myſteries of godlineſs and Chriſtianity. This we moſt humbly beg, in the Name, and for the ſake, of JESUS CHRIST our Lord and Saviour. Amen.

*AHABATH OLAM.

A Prayer repeated in the Royal-Arch Lodge *at* Jeruſalem:

THOU haſt loved us, O Lord our God, with eternal Love; thou haſt ſpared

* See Dr. *Wooton*, on the *Miſhna*.

us

us with great and exceeding patience, our Father and our King, for thy great NAME's ſake, and for our father's ſake who truſted in thee, to whom thou didſt teach the ſtatutes of life, that they might do after the ſtatutes of thy good pleaſure with a perfect heart: So be thou merciful unto us, O our Father, merciful Father, that ſheweth mercy, have mercy upon us we beſeech thee, and put underſtanding into our hearts, that we may underſtand, be wiſe, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cauſe our hearts to cleave to thy law, and unite them in the love and fear of thy NAME; we will not be aſhamed, nor confounded, nor ſtumble, for ever and ever.

BECAUSE we have truſted in thy HOLY, GREAT, MIGHTY, and TERRIBLE NAME, we will rejoice and be glad in thy ſalvation, and in thy mercies, O Lord our God; and the multitude of thy mercies ſhall not forſake us for ever: Selah. And now make haſte and bring upon us a bleſſing, and peace from the four corners of the earth: for thou art a God that workeſt ſalvation, and

has choſen us out of every people and language; and thou, our king, has cauſed us to cleave to thy GREAT NAME, in love to praiſe thee and to be united to thee, and to love thy name: bleſſed art thou, O Lord God, who haſt choſen thy people *Iſrael* in love.

HAVING inſerted this prayer, and mentioned that part of Maſonry commonly called the Royal Arch (which I firmly believe to be the root, heart, and marrow of maſonry) I cannot forbear giving a hint of a certain evil deſigner *, who has made a trade thereof for ſome time paſt, and has drawn in a number of worthy, honeſt men, and made them believe that he and his aſſiſtants truly taught them all and every part of the abovementioned branch of maſonry, which they ſoon communicated to the worthy brethren of their acquaintance, without being able to form any ſort of judgment whereby

* I am ſorry to find he has a ſecond in iniquity, but as they are both overwhelmed with years and poverty, e'en let them die in ignominy and ſilent contempt.

they

they might diſtinguiſh truth from falſehood, and conſequently could not diſcern the impoſition; but, as the wiſe *Seneca* juſtly obſerves, it fares with us in human life as in a routed army, one ſtumbles firſt and then another falls upon him; and ſo they follow, one upon the neck of the other, till the whole field comes to be but one heap of miſcarriages. This is the caſe of all thoſe who think themſelves Royal-Arch Maſons, without paſſing the chair in regular form, according to the ancient cuſtom of the craft: To this I will add the opinion of our worſhipful brother, Doctor *Fifield D'Aſſigney*, printed in the year 1744. "Some of the "fraternity (ſays he) have expreſſed an un-"eaſineſs at this matter being kept a ſecret "from them (ſince they had already paſſed "through the uſual degrees of probation) I "cannot help being of opinion, that they "have no right to any ſuch benefit until "they make a proper application, and are "received with due formality: And as it is "an organized body of men who have paſſed "the chair, and given undeniable proofs of "their ſkill in architecture, it cannot be "treated with too much reverence; and more

"eſpecially

" eſpecially ſince the characters of the pre-
" ſent members of that particular lodge are
" untainted, and their behaviour judicious
" and unexceptionable: So that there cannot
" be the leaſt hinge to hang a doubt on, but
" that they are moſt excellent maſons."

THE reſpect I have for the very name of free-maſon, is ſufficient to make me conceal the name of the perſon here pointed at; and, inſtead of expoſing him, or ſtigmatizing him with a name he juſtly deſerves, I earneſtly wiſh that GOD may guide him back, out of his preſent labyrinth of darkneſs, to the true light of maſonry; which is, truth, charity, and juſtice.

I make no manner of doubt, but that this will reach the hands of the perſon aimed at; and as my intention is rather to reform than offend, I hope he will anſwer my expectation, in laying aſide ſuch evils as may bring diſhonour to the craft and himſelf; and I aſſure him (upon the honour of a maſon) I have no evil deſign againſt him, no more than *Heſiod* had againſt his brother *Perſes*, when he wrote the following advice.

O Perſes,

O Perſes, fooliſh Perſes, bow thine ear,
To the good counſels of a ſoul ſincere;
To wickedneſs the road is quickly found,
Short is the way and on an eaſy ground;
The paths of virtue muſt be reach'd by toil,
Arduous and long and on a rugged ſoil;
Thorny the gate, but when the top you gain,
Fair is the future and the proſpect plain:
Far does the man all other men excel,
Who from his wiſdom thinks in all things well;
Wiſely conſidering to himſelf a Friend,
All for the preſent beſt and for the end:
Nor is the man without his ſhare of praiſe,
Who well the dictates of the wiſe obeys;
But he that is not wiſe himſelf, nor can
Hearken to wiſdom, is a uſeleſs man.

THE

THE GENERAL REGULATIONS OF THE FREE and ACCEPTED MASONS.

Old Regulations.

I. THE grand-maſter or deputy has full authority and right, not only to be preſent, but alſo to preſide in every lodge with the maſter of the lodge on his left-hand; and to order his grand-wardens to attend

New Regulations.

I. THAT is only when the grand-wardens are abſent, for the grand-maſter cannot deprive them of their office without ſhewing cauſe, fairly appearing to the grand-lodge, according to the old regulation,

Old Regulations.

attend him, who are not to act as wardens of particular lodges, but in his preſence, and at his command; for the grand-maſter, while in a particular lodge, may command the wardens of that lodge, or any other maſter-maſons, to act as his wardens, *pro tempore.*

II. The

New Regulations.

lation, XVIII: So that if they are preſent in a particular lodge with the grand-maſter, they muſt act as wardens there.

Some grand-lodges have ordered that none but the grand-maſter, his deputy, and wardens (who are the only grand officers) ſhould wear their jewels in gold, pendant to blue * ribbonds about their necks, and white leather aprons with blue ſilk; which ſort of aprons may alſo be worn

* I ſhall at all times be conformable, and pay due reſpect to every right worſhipful grand lodge of regular free-maſons, and am well aſſured that grand officers only ſhould be diſtinguiſhed by gold jewels, and them according to their proper order; but at the ſame time I am certain, that every member of the grand lodge has an undoubted right to wear purple, blue, white, or crimſon.

Old Regulations.

II. The maſter of a particular Lodge, has the right and authority of congregating the members of his lodge into a chapter, upon any emergency or occurrence, as well as to appoint the time and place of their uſual forming; and in caſe of death or ſickneſs, or neceſſary abſence of the maſter, the ſenior warden ſhall act as maſter, *pro tempore*, if no brother is preſent who has been maſter of that lodge before; for the abſent maſter's authority reverts to the laſt maſter

New Regulations.

worn by former grand officers.

II. It was agreed, that if a maſter of a particular lodge is depoſed, or demits, the ſenior warden ſhall forthwith fill the maſter's chair till the next time of chooſing, and ever ſince in the maſter's abſence he fills the chair, even though a former maſter be preſent; except he has a mind to honour a more ſkilful paſt-maſter; which is frequently the caſe.

III. No

Old Regulations.	*New Regulations.*
maſterpreſent, though he cannot act till the ſenior warden congregates the lodge.	
III. The maſter of each particular lodge, or one of the wardens, or ſome other brother by appointment of the maſter, ſhall keep a book containing their bye-laws, the names of their members, and a liſt of all the lodges in town, with the uſual times and places of their forming, and alſo the tranſactions of their own lodge, that are proper to be written.	III. No lodge ſhall be moved from their ſtated place of meeting, to another houſe, without giving previous notice to the Grand ſecretary (containing reaſons for the removal) under the forfeiture of one guinea to the grand charity.*
IV. No lodge ſhall make more than five new brothers at one	IV. This regulation is neglected for ſeveral Reaſons, and is now obſolete.
and	

* For the method of removing, ſee the 9th Regulation.

Old Renulations.

and the ſame time, without an urgent neceſſity; nor any man under the age of twenty-five years, (who muſt alſo be his own maſter) unleſs by a diſpenſation from the grand-maſter.

V. No man can be accepted a member of a particular lodge, without previous notice one month before given to the lodge, in order to make due inquiry into the reputation and capacity of the candidate, unleſs by a diſpenſation.

VI. But no man can be entered a brother in any particular lodge, or admitted

Old Regulations.

V. The grand ſecretary can direct the petitioners in the form of a diſpenſation, if wanted; but if they know the candidate, they do not require a diſpenſation.

VI. No viſitor, however ſkilled in maſonry, ſhall be admitted into a lodge, unleſs

Old Regulations.

ted a member thereof, without the unanimous conſent of all the members of that lodge then preſent, when the candidate is propoſed, and when their conſent is formally aſked by the maſter, they are to give their conſent in their own prudent way; either virtually, or in form; but with unanimity: Nor is this inherent privilege ſubject to a diſpenſation, becauſe the members of a particular lodge are the beſt judges of it; and becauſe, if a turbulent

New Regulations.

unleſs he is perſonally known too, or well vouched and recommended by one of that lodge then preſent *.

But it was found inconvenient to inſiſt upon unanimity in ſeveral caſes, and therefore the grand-maſters have allowed the lodges to admit a member if there are not above three ballots againſt him; though ſome lodges deſire no ſuch allowance.

* I ſhall not mention the cauſe of the above new regulation being made, but certain it is that real Free Maſons have no occaſion for any ſuch regulation, they being able to diſtinguiſh a true brother, let his country or language be ever ſo remote or obſcure to us: nor is it in the power of falſe pretenders to deceive us.

Old Regulations.

turbulent member ſhould be impoſed on them, it might ſpoil their harmony or hinder the freedom of their communication, or even break or diſperſe the lodge, which ought to be avoided by all that are true and faithful.

VII. Every new brother, at his entry, is decently to cloath the lodge, that is, all the brethren preſent, and to depoſite ſomething for the relief of the indigent and decayed brethren, as the candidate ſhall think fit to beſtow, over and above the ſmall allowance that may be ſtated in the bye-laws of that particular lodge, which charity ſhall be kept by

New Regulations.

VII. See this explain'd in the account of the conſtitution of the general charity; only particular lodges are not limited, but may take their own method for charity.

VIII. Every

Old Regulations.

by the caſhier; alſo the candidate ſhall ſolemnly promiſe to ſubmit to the conſtitutions, and other good uſages, that ſhall be intimated to him, in time and place convenient.

VIII. No ſet or number of brethren ſhall withdraw or ſeparate themſelves from the lodge in which they were made, or were afterwards, admitted members, unleſs the lodge become too numerous; nor even then, without a diſpenſation from the Grand maſter or deputy; and when thus ſeparated, they muſt either immediately join themſelves to ſuch

New Regulations.

VIII. Every brother concerned in making maſons clandeſtinely, ſhall not be allowed to viſit any lodge till he has made due Submiſſion, even tho' the brother ſo admitted may be allowed.

None who make a ſtated lodge without the grand-maſter's warrant ſhall be admitted into regular lodges, till they make due ſubmiſſion and obtain grace.

if

Old Regulations.

ſuch other lodges that they ſhall like beſt (who are willing to receive them,) or elſe obtain the Grand-maſter's warrant to join in forming a new lodge, to be regularly conſtituted in good time.

If any Set or number of maſons, ſhall take upon themſelves to form a lodge without the Grand Maſter's warrant, the regular lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds; but muſt treat them as rebels, until they humble themſelves as the grand maſter ſhall in his prudence direct

New Regulations.

If any brethren form a lodge without leave, and ſhall irregularly make (that is without the grand-maſter's warrant) new brothers, they ſhall not be admitted into any regular lodge, no not as viſitors, till they render a good reaſon, or make due ſubmiſſion.

If any lodge within the limits of the city of *London*, ceaſe to meet regularly during twelve months ſucceſſive, and not keep up to the rules and orders of the grand lodge, its number and place ſhall be eraſed and diſcontined in the grand lodge-books; and if they petition to be inſerted or owned

Old Regulations.

direct, and until he approve of them by his warrant ſignified to the other lodges, as the cuſtom is when a new lodge is to be regiſtered in the Grand lodge-book.

New Regulations.

ed as a regular lodge it muſt loſe its former place and rank of precedency, and ſubmit to a new conſtitution.

Seeing that ſome extraneous brothers have been lately made in a clandeſtine manner; that is, in no regular lodge, nor by any authority or diſpenſation from the grand-maſter, and upon ſmall and unworthy conſiderations, to the diſhonour of the craft.

The grand lodge decreed, that no perſon ſo made, nor any concerned in making him, ſhall be a grand officer, nor an officer of any particular

Old Regulations.

IX. But if any brother ſo far miſbehave himſelf, as to render his lodge uneaſy, he ſhall be thrice duly admoniſhed by the maſter and wardens in that lodge formed; and if he will not refrain his imprudence, nor obediently ſubmit to the advice of his brethren, he ſhall be dealt with according to the bye-laws of that particular lodge; or elſe in ſuch a manner as the grand lodge ſhall in their great prudence think fit, for which a new Regu-

New Regulations.

lodge; nor ſhall any ſuch partake of the general charity, if they ſhould come to want it.

IX. Whereas ſeveral diſputes have ariſen about the removal of lodges from one houſe to another, and it has been queſtioned in whom that power is inveſted, it is hereby declared, *That no lodge be removed without the maſter's knowledge, that no motion be made for removing in the maſter's abſence, and that if the motion be ſeconded, or thirded, the maſter ſhall order ſummons's to every individual member, ſpecifying the buſineſs, and appointing a day for hearing*

Old Regulations.

Regulation may be afterwards *made.*

New Regulations.

hearing and determining the Affair, at leaſt ten Days before, and the determination ſhall be made by the majority; but if he be of the minority againſt removing; the lodge ſhall not be removed, unleſs the majority conſiſts of full two thirds of the members preſent.

But if the maſter refuſe to direct ſuch Summons's either of the Wardens may do it; and if the maſter neglects to attend on the day fixed, the warden may preſide in determining the affair in the manner preſcribed; but they ſhall not, in the maſter's abſence, enter upon any other cauſe

Old Regulations.

X. The majority of every particular lodge, when congregated (not elſe) ſhall have privilege of giving inſtructions to their maſter and wardens before the meeting of the grand chapter, becauſe the ſaid officers are their repreſentatives, and ſuppoſed to ſpeak the ſen-

New Regulations.

but what is particularly mentioned in the ſame ſummons.

And if the lodge is thus regularly ordered to be removed, the maſter or warden ſhall ſend notice to the ſecretary of the grand lodge, for the publiſhing the ſame at the next grand lodge.

X. Upon a ſudden emergency, the grand lodge has allowed a private brother to be preſent, and, with leave aſked and given, to ſignify his mind if it was about what concerned maſonry, but not to vote.

XI. The

Old Regulations.

ſentiments of their brethren, at the ſaid grand lodge.

XI. All particular lodges are to obſerve the like uſages as much as poſſible; in order to which, and alſo for cultivating a good underſtanding among Free-Maſons, ſome members of every lodge ſhall be deputed to viſit other lodges, as often as ſhall be thought convenient.

XII. The grand lodge conſiſts of, and is

New Regulations.

XI. The ſame uſages for ſubſtance are actually obſerved in every regular lodge (of real free and accepted maſons) which is much owing to viſiting brethren, who compare the uſages *.

XII. There muſt be no leſs than the maſters

* It is a truth beyond contradiction, that the free and accepted Maſons in Ireland, Scotland, and the ancient Maſons in England, have one and the ſame cuſtoms, uſages, and ceremonies: But this is not the caſe with the modern Maſons in England, who differ materially not only from the above, but from moſt Maſons under Heaven.

Old Regulations.

is formed by, the maſters and wardens of all the particular lodges upon record, with the grand maſter at their head, the deputy on his left hand, and the grand-wardens in their places.

Theſe muſt have their quarterly communications, or monthly meetings and adjournments, as often as occaſion requires, in ſome convenient place, as the grand maſter ſhall appoint, where none ſhall be preſent but its own proper members, without leave aſked and given; and while ſuch

New Regulations.

maſters and wardens of five regular lodges, together with one or all of the grand officers at their head, to form a Grand Lodge.

No new lodge is owned, nor their officers admitted into the grand lodge, unleſs it be regularly conſtituted and regiſtered.

All who have been or ſhall be grand maſters, ſhall be members of and vote in all grand lodges.

All who have been or ſhall be deputy grand maſters, ſhall be members of and vote in all grand lodges*.

All

* Paſt Maſters of warranted lodges on record, are allowed this privilege, whilſt they continue to be members of any regular lodge.

Old Regulations.

ſuch a ſtranger (tho' a brother) ſtays, he is not allowed to vote, nor even to ſpeak to any queſtion, without leave of the grand lodge, or unleſs he is deſired to give his opinion.

All matters in the grand lodge are determined by a majority of votes, each member having one vote, and the grand-maſter two votes, unleſs the grand lodge leave any particular thing to the determination of the grand-maſter, for the ſake of expedition.

XIII. At the grand lodge meeting, all matters that concern the

New Regulations.

All who have been or ſhall be grand wardens, ſhall be members of and vote in all grand lodges.

Maſters or wardens of particular lodges, ſhall never attend the grand lodge without their jewels, except upon giving good and ſufficient reaſons.

If any officer of a particular lodge cannot attend, he may ſend a brother of his lodge (that has been in that or a higher office before) with his jewel and cloathing, to ſupply his room and ſupport the honour of his lodge.

XIII. What buſineſs cannot be tranſacted at one lodge, may

Old Regulations.

the fraternity in general or particular lodges, or ſingle brothers, are ſedately and maturely to be diſcourſed of.

1. Apprentices muſt be admitted fellow-crafts and maſters only here, unleſs by a diſpenſation from the grand-maſter *.

2. Here alſo all differences that cannot be made up, or accommodated privately,

New Regulations.

may be referred to the committee of charity, and by them reported to the next grand lodge.

The maſter of a lodge with his wardens and a competent number of the lodge aſſembled in due form, can make maſters and fellows at diſcretion.

It was agreed in the grand lodge, that no petitions or appeals

* This is a very ancient regulation, but ſeldom put in practice; new Maſons being generally made at private lodges; however the Right Worſhipful Grand Maſter has full power and authority to make (or cauſe to be made in his Worſhip's preſence) free and accepted Maſons at ſight, and ſuch making is good. But they cannot be made out of his Worſhip's preſence, without a written diſpenſation for that purpoſe. Nor can his Worſhip oblige any warranted lodge to receive the perſons ſo made if the members ſhould declare againſt him or them; but, in ſuch caſe, the Right Worſhipful Grand Maſter may grant them a warrant and form them into a new lodge.

Old Regulations.

vately, nor by a particular lodge, are to be ſeriouſly conſidered and decided; and if any brother thinks himſelf aggrieved by the deciſion, he may appeal to the grand lodge next enſuing, and leave his appeal in writing with the grand maſter, the deputy or grand wardens *.

Hither alſo all the officers of particular lodges ſhall bring a liſt of ſuch members as have been made, or even admitted by them ſince the laſt grand lodge.

4. There ſhall be books kept by the grand

New Regulations.

peals ſhall be heard on the annual grand-lodge or feaſt-day; nor ſhall any buſineſs be tranſacted that tends to interrupt the harmony of the aſſembly, but all ſhall be referred to the next grand lodge, or ſtewards lodge.

Theſe liſts are brought to the grand lodge every quarter, *viz.* on the firſt Wedneſday in March, June, September, and December.

Another

* This was the cuſtom in time of old; but ever ſince the inſtitution of the office of grand ſecretary, all writings in the nature of appeals and petitions are left with him.

Old Regulations.

grand maſter or deputy, or rather by ſome other brother appointed ſecretary of the grand lodge, wherein ſhall be recorded all the lodges, with the uſual times and places of their forming, and the names of all the members of each lodge; alſo all the affairs of the grand lodge that are proper to be written.

5. The grand lodge ſhall conſider of the moſt prudent and effectual means of collecting and diſpoſing of what money ſhall be lodged with them on charity, towards the relief only of any true brother fallen into

New Regulations.

See

Old Regulations.

into poverty and decay, but none elſe.

6. But each particular lodge may diſpoſe of their own charity for poor brothers, according to their own bye-laws, until it be agreed by all the lodges (in a new regulation *) to carry in the charity collected by them, to the grand lodge at their quarterly or annual communication, in order to make a common ſtock for the more handſome relief of poor brethren.

7. They ſhall appoint a treaſurer, a brother of wordly ſubſtance, who ſhall be

New Regulations.

See Regulations for Charity, page 92.

Another

* See this explained in the regulation for charity.

Old Regulations.

be a member of the grand lodge by virtue of his office, and ſhall be always preſent and have power to move to the grand lodge any thing that concerns his office.

8. To him ſhall be committed all money raiſed for the general charity, or for any other uſe of the grand lodge, which he ſhall write down in a book, with the reſpective ends and uſes for which the ſeveral ſums are intended, and ſhall expend or diſburſe the ſame by ſuch a certain order ſigned, as the grand lodge ſhall hereafter agree to in a new regulation.

New Regulations.

But Another

Old Regulations.

But by virtue of his office, as treaſurer, without any other qualification, he ſhall not vote in chooſing a new grand maſter and grand wardens, tho' in every other tranſaction.

9. In like manner the ſecretary ſhall be a member of the grand lodge, by virtue of his office, and ſhall vote in every thing, except in chooſing grand officers.

10. The treaſurer and ſecretary may have each a clerk or aſſiſtant if they think fit, who muſt be a brother and a maſter maſon, but muſt never

New Regulations.

Another

Old Regulations.

never be a member of the grand lodge, nor ſpeak without being allowed or commanded.

11. The grand maſter or deputy, have authority always to command the treaſurer and ſecretary to attend him, with their clerks and books, in order to ſee how matters go on, and to know what is expedient to be done upon any emergency.

12. Another brother and maſter maſon ſhould be appointed the tyler, to look after the door; but he muſt be no member of the grand lodge.

13. But

New Regulations.

Another brother and maſter maſon is appointed purſuivant and ſtationed at the inward door of the grand lodge; his buſineſs is to report the names and titles of

all

Old Regulations.

13. But theſe offices may be further explained by a new regulation, when the neceſſity or expediency of them may more appear than at preſent to the fraternity.

XIV. If at any grand lodge, ſtated or occaſional, monthly or annual, the grand maſter and deputy ſhould both be abſent, then the preſent maſter of a lodge that has been longeſt a free-maſon, ſhall take the chair and preſide as Grand Maſter, *pro tempore*, and ſhall be veſted with all the honour and power for the time being, provided there

New Regulations.

all that want admittance, and to go upon meſſuages, &c. but he is not a member of the grand lodge, nor allowed to ſpeak without orders.

XIV. In the firſt edition the right of grand wardens was omitted in this regulation, and it has been ſince found that the old lodges never put into the chair the maſter of a particular lodge, but when there was no grand-warden in company, preſent nor former; and that in ſuch a caſe, a grand officer always took place of any maſter of a lodge that

Old Regulations.

there is no brother preſent that has been grand-maſter or deputy formerly; for the laſt former grand maſter or deputy in company, takes place of right in the abſence of the grand maſter or deputy.

New Regulations.

that has not been a grand officer.

Therefore, in caſe of the abſence of all grand maſters and deputies, the preſent ſenior grand wardens fills the chair; and in his abſence, the junior grand warden; and in his abſence the oldeſt former grand-warden in company; and if no former grand officer be found, then the oldeſt free-maſon who is now the maſter of a lodge*.

But to avoid diſputes, the grand-maſter uſually gives a particular commiſſion, under his hand

XV. In and

* The pre-eminence is generally given to the maſter of the ſenior lodge, without regard to the age of the maſters.

Old Regulations.

XV. In the grand lodge none can act as wardens but the preſent grand wardens, if in company; and if abſent the grand maſter ſhall order private wardens to act as grand wardens *pro tempore*, whoſe places are to be ſupplied by two fellow-crafts, * or maſter maſons of the ſame lodge, called forth to act, or ſent thither by the maſter thereof; or if by

New Regulations.

and ſeal of office, counterſigned by the grand ſecretary, to the ſenior grand warden, or in his abſence to the junior, to act as deputy grand maſter, when the deputy is not in town.

XV. Soon after the firſt edition of the book of conſtitutions, the grand lodge finding it was always the ancient uſage that the oldeſt former grand wardens ſupplied the places of thoſe of the year when abſent, the grand-maſters ever ſince has ordered them to take place immediately, and act as grand wardens, *pro tempore*, which they always do in the abſence

* See page 62.

Old Regulations.

him omitted, the grand maſter, or he that preſides, ſhall call them forth to act; ſo that the grand lodge may be always compleat.

XVI. 1. The grand-wardens, or any others, are firſt to adviſe with the deputy about the affairs of the lodges of private ſingle brothers, and are

New Regulations.

ſence of the grand-wardens for the year, except when they have waved their privilege for that time, to honour ſome brother, whom they thought more fit for the preſent ſervice.

But if no former grand-wardens are in company, the grand-maſter, or he that preſides, calls forth whom he pleaſes, to act grand-wardens, *pro tempore* *.

XVI. 1. This was intended for the eaſe of the grand maſter, and for the honour of the deputy.

2. No

* Preference is given to the maſter or paſt-maſter of the eldeſt lodge preſent.

Old Regulations.

are not to apply to the grand maſter without the knowledge of the deputy, unleſs he refuſe his concurrence.

2. In which caſe, or in caſe of any difference of ſentiment between the deputy and grand-wardens, or other brothers, both parties are to go to the grand-maſter by conſent; who, by virtue of his great authority and power can eaſily decide the controverſy, and make up the difference.

3. The grand maſter ſhould not receive any private intimations of buſineſs concerning maſons and maſonry, but from his deputy firſt, ex-

New Regulations.

2. No ſuch caſe has happened in our time, and all grand maſters govern more by love than power.

3. No irregular applications have been made (in our time) to the grand maſter.

Old Regulations.

cept in ſuch caſes as his worſhip can eaſily judge of: and if the application to the grand maſter be irregular, his worſhip can order the grand-wardens, or any ſo applying, to wait upon the deputy, who is ſpeedily to prepare the buſineſs, and lay it orderly before his worſhip.

XVII. No grand-maſter, deputy grand-maſter, grand warden, treaſurer, or ſecretatary, or whoever acts for them, or in their ſtead, *pro tempore*, can at the ſame time act as the maſter or warden of a particular lodge; but as ſoon as any of them has diſcharged his pub-

New Regulations.

XVII. Old grand officers, are now ſome of them officers of particular lodges, but are not deprived of their privilege in the grand lodge, to ſit and vote there as old grand officers; only he deputes a paſt officer of his particular lodge to act, *pro tempore*, as the officer of that

Old Regulations.	*New Regulations.*
public office, he returns to that poſt or ſtation in his particular lodge, from which he was called to officiate.	that lodge, at the grand lodge.
XVIII. 1. If the deputy be ſick, or neceſſarily abſent, the grand-maſter can chuſe any brother he pleaſes to act as his deputy, *pro tempore*.	XVIII. 1. The ſenior grand warden now, ever ſupplies the deputy's place*; the junior acts as the ſenior; the oldeſt former grand warden, as the junior; alſo the oldeſt maſon, as above.
2. But he that is choſen deputy at the inſtallation, and alſo the grand wardens, cannot be diſcharged, unleſs the cauſe fairly appear to the grand lodge.	2. This was never done in our time. *See new regulation* I.

* This is done by courteſy; the grand maſter (only) having power to appoint and diſcharge his deputy at pleaſure.

Old Regulations.

3. For the grand-maſter, if he is uneaſy, may call a grand lodge, on purpoſe to lay the cauſe before them, for their advice and concurrence.

And if the members of the grand lodge cannot reconcile the grand-maſter with his deputy or wardens, they are to allow the grand maſter to diſcharge his deputy or wardens, and to chooſe another deputy immediately, and the ſame grand lodge, in that caſe, ſhall forthwith chooſe other grand wardens ſo that harmony and peace may be preſerved.

XIX. If the grand-maſter ſhould abuſe his

New Regulations.

3. Should this caſe ever happen, the grand maſter appoints his deputy, and the grand lodge the other grand officers.

But if the grand lodge want to get rid of the deputy they muſt chooſe a new grand maſter, by which means the deputy's chair becomes vacant.

XIX. The Free-Maſons firmly hope, that

Old Regulations.

his great power, and render himſelf unworthy of the obedience and ſubmiſſion of the lodges, he ſhall be treated in a way and manner to be agreed upon in a new regulation: becauſe hitherto the ancient fraternity have had no occaſion for it.

XX. The grand-maſter, with his deputy, grand-wardens, and ſecretary, ſhall at leaſt once go round and viſit all the lodges about town during his maſterſhip.

XXI. If

New Regulations.

that there will never be occaſion for ſuch a new regulation.

XX. Or elſe he ſhall ſend his grand officers to viſit the lodges: This old and laudable practice often renders a deputy neceſſary: When he viſits them, the ſenior grand-warden acts as deputy, the junior as the ſenior, as above; or if both or any of them be ab-

Old Regulations.

New Regulations.

abſent, the deputy, or he that preſides for him, may appoint whom he pleaſes in their ſtead, *pro tempore* *.

For when both the grand maſters are abſent, the ſenior or junior grand warden may preſide as deputy in viſiting the lodges or in the conſtitution of a new lodge; neither of which can be done without at leaſt one of the preſent grand officers; except in places at too great a diſtance from the grand lodge, and in ſuch caſe ſome faithful brother, who has paſſed the chair, &c. ſhall have a proper deputation under the grand

* The brother appointed muſt be a maſter maſon.

Old Regulations.	*New Regulations.*
	grand lodge ſeal,* for the conſtituting of ſuch new lodge or lodges, in diſtant or remote countries, where the grand officers cannot poſſibly attend.
XXI. If the grand maſter dies during his maſterſhip; or by ſickneſs, or by being beyond ſea, or any other way to be rendered incapable of diſcharging his office; the deputy, or in his abſence the ſenior grand warden, or in his abſence the junior grand warden, or in his abſence any three maſters of lodges	XXI. Upon ſuch a vacancy, if no former grand maſter, nor former deputy be found, the preſent ſenior grand warden fills the chair, or in his abſence the junior, till a new grand maſter is choſen; and if no preſent nor former grand warden be found, then the oldeſt free maſon who is now the maſter of a lodge.

* The grand maſter or his deputy may uſe their private ſeals; but if the order is made in their abſence, the grand lodge ſeal muſt be affixed thereto.

Old Regulations.

lodges, ſhall aſſemble at the grand lodge immediately, in order to adviſe together upon the emergency, and to ſend two of their number to invite the laſt grand maſter to reſume his office, which now of courſe reverts to him; and if he refuſes to act, then the next laſt, and ſo backward: but if no former grand maſter be found, the preſent deputy ſhall act as principal till a new grand maſter is choſen; or if there be no deputy, then the oldeſt maſon the preſent maſter of a lodge.

XXII. The brethren of all the regular lodges in and near

New Regulations.

lodge. This privilege is generally given up to the maſter of the oldeſt lodge, without regard to the age of the man, or the time he was made.

XXII. Or any brethren around the globe (who are true and

Old Regulations.

near the city of *London*, ſhall meet in ſome convenient place on every St. JOHN's day; and when buſineſs is over, they may repair to their feſtival dinners, as they ſhall think moſt convenient; and when St. JOHN's day happen to be on a Sunday, then the public meeting ſhall be on the next Monday.

The grand lodge muſt meet in ſome convenient place on St. JOHN the evangeliſt's day, in every year, in order to proclaim the new, or recognize the old grand maſter, deputy and grand wardens.

XXIII. If the preſent grand maſter ſhall conſent to continue a ſecond year, then one

New Regulations.

and faithful members of the ancient craft) at the place appointed, till they have built a place of their own; but none but the members of the grand lodge are admitted within the doors during the elections of grand officers.

N.B. It is the general cuſtom to chuſe the grand officers a conſiderable time before St. *John*'s day; viz. on the firſt Wedneſday in December or ſooner.

XXIII. Application ſhall be made to the grand maſter, by the deputy (or ſuch bro-

Old Regulations.

one of the grand lodge (deputed for that purpoſe) ſhall repreſent to all the brethren, his worſhip's good government, &c. and turning to him, ſhall in the name of the grand lodge, humbly requeſt him to do the FRATERNITY the great honour (if nobly born, if not, the great kindneſs) of continuing to be their grand-maſter for the year enſuing; and his worſhip declaring his conſent thereto (in manner he thinks proper) the Grand SECRETARY ſhall thrice proclaim him aloud,

GRAND

New Regulations.

brother whom the grand lodge ſhall appoint, in caſe of his failure) at leaſt one month before St. *John* the evangeliſt's day, in order to enquire whether his worſhip will do the fraternity the great honour (or kindneſs) of continuing in his office a ſecond year, or of nominating his ſucceſſor; and if his worſhip ſhould at that time happen to be out of town, or the perſon whom he ſhall think proper to ſucceed him; then the ſecretary ſhall write to either, or both, concerning the ſame, the copies of which letters ſhall be tranſcribed in the tranſ-

action

Old Regulations.

*GRAND MASTER OF MASONS.

All the members of the grand lodge ſhall ſalute him in due form, according to the ancient and laudable cuſtom of free maſons.

XXIV. The preſent grand maſter ſhall nominate his ſucceſſor for the year enſuing; who, if unanimouſly approved of by the grand lodge, and there preſent, he ſhall be proclaimed, ſaluted and congratulated, the new grand

New Regulations.

action-book of the grand lodge, as alſo the anſwers received.

XXIV. This is the general practice of grand lodges, for they ſeldom or never diſapprove the choice.

The preſent grand maſter may order any brother (well ſkilled in the ceremony) to aſſiſt him in inſtalling the new grand maſter.

There

* The maſons of old addreſſed their grand maſters by the title of Right Worſhipful; but the modern maſons (by a refinement peculiar to themſelves) give the title of Right Worſhipful to every maſter of a private lodge. And that of Moſt Worſhipful not only to their grand maſter, but even to the deputies of provincials.

Old Regulations.

grand maſter, as before hinted; and immediately inſtalled by the laſt grand maſter, according to an ancient *uſage.

But if that nomination is not unanimouſly approved, the new grand maſter ſhall be choſen immediately by ballot, *viz.* every maſter and warden writing his man's name, and the laſt grand maſter writing his man's name too, and the man whoſe name the laſt grand maſter ſhall firſt take out caſually or by chance, ſhall be GRAND MAS-

New Regulations.

There has been no occaſion for this old regulation in our time, the grand lodge (as before) having conſtantly approved of the grand maſter's choice; *and my reaſon for inſerting it is, leaſt any brother acquainted with the old conſtitutions, ſhould think the omitting it a defection.*

* This is a moſt noble and grand ceremony, but cannot be deſcribed in writing, nor ever known to any but maſter maſons.

Old Regulations.

MASTER of MASONS for the year enſuing: And if preſent, he ſhall be proclaimed, ſaluted, and congratulated, as before hinted, and forthwith inſtalled by the laſt grand maſter, according to uſage.

XXV. 1. The laſt grand maſter thus continued, or the new grand maſter thus inſtalled, ſhall next, as his inherent right, nominate and appoint his deputy grand maſter, (either the laſt or a new one) who ſhall alſo be proclaimed, ſaluted and congratulated in due form.

2. The new grand maſter ſhall alſo nominate his new grand war-

New Regulations.

XXV. 1. A deputy was always needful when the grand maſter was nobly born, and this old regulation has been always practiſed in our time.

2. This old regulation has ſometimes been found inconvenient,

Old Regulations.

dens; and, if unanimouſly approved by the grand lodge, they ſhall alſo be forthwith proclaimed, ſaluted, and congratulated in due form.

XXVI. That if the brother whom the preſent grand maſter ſhall nominate for his ſucceſſor, or whom the grand lodge ſhall chooſe by ballot, (as above) be out of town, and has returned his anſwer, that he will accept of the office of grand maſter, he ſhall be proclaimed, as before in old regu-

New Regulations.

venient, therefore the grand lodge reſerve to themſelves the election of grand wardens; where any member has a right to nominate one, and the two perſons who have the majority of votes (ſtill preſerving due harmony) are declared duly elected.

XXVI. The proxy muſt be either the laſt or former grand maſter, or elſe a very reputable brother.

Nor is the new deputy, nor the grand wardens, allowed proxies when appointed.

XXVII. All

Old Regulations.

regulation xxiii, and may be inſtalled by proxy, which proxy muſt be the preſent or former grand maſter, who ſhall act in his name, and receive the uſual honours, homage, and congratulations.

XXVII. Every grand lodge has an inherent power and authority to make new regulations, or to alter theſe for the real benefit of the ancient FRATERNITY, provided always that the old landmarks be carefully preſerved, and that ſuch new regulations and alterations be propoſed and agreed to by the grand lodge,

New Regulations.

XXVII. All the alterations, or new regulations above written, are only for amending or explaining the old regulations for the good of maſonry, without breaking in upon the ancient rules of the fraternity, ſtill preſerving the old land marks, and were made at ſeveral times (as occaſion offered) by the grand lodge, who have

Old Regulations.

and that they be offered to the peruſal of all the brethren in writing, whoſe approbation and conſent (or the majority thereof) is abſolutely neceſſary to make the ſame binding and obligatory; which muſt therefore, after the new grand maſter is inſtalled, be ſolemnly deſired and obtained from the grand lodge, as it was for theſe old regulations by a great number of brethren.

New Regulations.

have an inherent power of amending what may be thought inconvenient, and ample authority of making new regulations for the good of free-maſonry, which has not been diſputed; for the members of the grand lodge are truly the repreſentatives of all the fraternity, according to old regulation X.

End of the old Regulations.

REGULATIONS for the Government of the Grand Lodge, during the Time of Public Buſineſs.

XVIII. 1. That no brothers be admitted into the grand lodge, but the immediate members thereof, *viz.* the four preſent and all

New Regulations.

all former grand officers, the treaſurer and ſecretary, the maſters, wardens, and paſt-maſters, of all regular lodges, except a brother who is a petitioner, or a witneſs in ſome caſe, or one called in by motion.

2. That at the third ſtroke of the grand maſter's gavel, there ſhall be a general ſilence; and that he who breaks ſilence; without leave from the chair, ſhall be publicly reprimanded.

3. That under the ſame penalty every brother ſhall keep his ſeat, and keep ſtrict ſilence whenever the grand maſter or deputy ſhall think fit to riſe from the chair, and call *To order*.

4. That in the grand lodge every member ſhall keep in his ſeat (according to the number of his lodge) and not move about from place to place during the communication, except the grand wardens, as having more immediately the care of the grand lodge.

5. That no Brother is to ſpeak but once to the ſame affair, unleſs to explain himſelf, or when called upon by the chair to ſpeak.

New Regulations.

6. Every one that ſpeaks ſhall riſe, and keep ſtanding, addreſſing himſelf in a proper manner to the chair; nor ſhall any preſume to interrupt him, under the aforeſaid penalty; unleſs the grand maſter find him wandering from the point in hand, ſhall think fit to reduce him to order; for then the ſaid ſpeaker ſhall ſit down: But after he has been ſet right, he may again proceed if he pleaſes.

7. If in the grand lodge any member is twice called to order at any one aſſembly, for tranſgreſſing theſe rules, and is guilty of a third offence of the ſame nature, the chair ſhall peremptorily order him to quit the lodge-room for that night.

8. That whoever ſhall be ſo rude as to hiſs at any brother, or at what another ſays or has ſaid, he ſhall be forthwith ſolemnly excluded the communication, and declared incapable of ever being a member of any grand lodge for the future, till another time he publicly owns his fault, and his grace be granted.

9. No motion for a new regulation, or for the continuance or alteration of an old one, ſhall be made 'till it be firſt handed up in writing to the chair; and, after it has been

been peruſed by the grand maſter, at leaſt about ten minutes, the thing may be moved publickly, and then it ſhall be audibly read by the ſecretary; and if he be ſeconded and thirded, it muſt immediately be committed to the conſideration of the whole aſſembly, that their ſenſe may be fully heard about it; after which the queſtion ſhall be put, *pro* and *con*.

10. The opinion, or votes of the members are to be ſignified by holding up of hands; that is, one hand each member; which uplifted hands the grand wardens are to count, unleſs the number of hands be ſo unequal as to render the counting them uſeleſs.

Nor ſhould any other kind of diviſion ever be admitted among free-maſons.

In order to preſerve harmony, it was thought neceſſary to uſe counters and a balloting box when occaſion requires.

End of the New Regulations.

My Son, forget not my law; but let thine heart keep my Commandments; and remove not the ancient Land Mark which thy fathers have ſet. SOLOMON.

END of the REGULATIONS.

THE REGULATIONS FOR CHARITY.

I.

THIS Committee ſhall be and conſiſt of all preſent and former grand officers, ſecretary, and treaſurer, with the maſters of ten regular lodges, who ſhall be ſummoned, and obliged to attend in their turns: That is to ſay, five from the oldeſt lodges, and five from the youngeſt, ſhall be ſummoned to meet * upon the third Wedneſday in every Kalendar month, to hear all petitions, &c. and to order ſuch relief to be given to diſtreſſed petitioners, as their neceſſity may appear, and prudence may direct.

II. That all collections, contributions, and other charitable ſum or ſums of money, of what nature or kind ſoever, that ſhall at any time be brought into the grand lodge, ſhall be depoſited in the hands of the treaſurer (or ſuch other perſons as the grand lodge ſhall appoint) who is not to diſburſe or expend the ſame, or any part thereof, on any account whatſoever, without an order from the ſaid committee, which order ſhall be ſign'd by

* The ſtewards for diſtributing the charity, meet at the Half-Moon Tavern, Cheapſide, London.

the

the preſiding officer, and counterſign'd by the ſecretary.

III. That neither the grand officers, ſecretary, or any other perſon whatever, ſhall give or ſign any order on the treaſurer, for any ſum or ſums of money, until the ſame be firſt approved of by the majority of the committee (or ſtewards) then preſent, and entered in their tranſaction-book, together with the name or names of the perſon or perſons to whom the ſame is given.

IV. That no anonymous letter, petition or recommendation by or from any perſon, or on any account or pretence whatſoever, be introduced or read in this committee.

V. That regiſtered maſons (only) who have contributed (not leſs than) twelve months, and a member of a warranted lodge during that time, ſhall be conſidered and relieved, &c. And ſojourners, or travelling maſons, ſhall be relieved (if certified) by private contribution, or out of the fund, as the majority ſhall think proper.

VI. That all petitions or recommendations ſhall be ſigned by the maſter and wardens of the petitioner's lodge, who ſhall (if in town) attend the ſteward's lodge (or committee) and aſſert the truth of the petition.

The

The petitioners ſhall alſo attend (if in or adjacent to London, except in caſes of ſickneſs, lameneſs, or impriſonment) and prove to the ſatisfaction of the ſtewards, that he or they have been formerly in reputable, or at leaſt in tolerable circumſtances.

VII. That any brother may ſend in a petition or recommendation, but none ſhall be admitted to ſit or hear the debates, but the grand officers, ſecretary and treaſurer, with the ten maſters ſummoned for that purpoſe.

VIII. That it ſhall be the inherent power of this committee (or ſteward's lodge) to diſpoſe of the fund laid in for charity, to charitable uſes, and no other (and that only to ſuch perſons who ſhall appear by their petitions aforeſaid to be deſerving and in real want of charitable and brotherly aſſiſtance) and that either by weekly ſupport, or as they ſhall judge moſt prudent and neceſſary.

IX. That no extraneous brother that is not made in a regular lodge, but made in a clandeſtine manner, (without the grand maſter's warrant) or only with a view to partake of this charity, nor any aſſiſting at ſuch irregular makings, ſhall be qualified to receive any aſſiſtance therefrom, according to the ſixth regulation for charity.

X. The

X. That this committee ſhall have full power and authority to hear and adjuſt all matters (concerning free maſons or free maſonry) that ſhall be laid before them (except making new regulations, which power is wholly inveſted in the grand lodge) and their determinations ſhall be final, except when an appeal ſhall be made to the quarterly grand lodge.

XI. That for the ſpeedy relief of diſtreſſed petitioners, any three of the maſters, ſummoned for that purpoſe (with or without the grand officers, the ſecretary and books always preſent) ſhall be a quorum, and may proceed to buſineſs as prudence and brotherly love ſhall direct them.

XII. That all the tranſactions of this ſteward's lodge or committee of charity, ſhall be read audibly (by the grand ſecretary) before all the members of the grand lodge, upon the firſt Wedneſdays in March, June, September, and December, yearly.

XIII. This committee being inveſted with full power to hear complaints of a maſonical nature (as appears by regulation X.) and to puniſh delinquents according to the laws of the craft; for that reaſon they ſhall moſt religiouſly adhere to the old He-

brew

brew regulation, viz. If a complaint be made againſt a brother by another brother, and he be found guilty, he ſhall ſtand to the determination of (this or) the grand lodge: But if a complaint be made againſt a brother, wherein the accuſer cannot ſupport his complaint to conviction, ſuch accuſer ſhall forfeit ſuch penalty as the perſon ſo accuſed might have forfeited had he been really convicted on ſuch complaint.

A

COLLECTION

OF

MASONS SONGS,

WITH SEVERAL INGENIOUS

PROLOGUES and EPILOGUES.

TO WHICH IS ADDED,

SOLOMON's TEMPLE,

AN

ORATORIO,

As it was performed for the

BENEFIT

Of ſick and diſtreſſed

FREE-MASONS.

A

COLLECTION

OF

MASONS SONGS, &c.

In the old book of conſtitutions, the Maſter's ſong was of too great a length to be ſung at one time, therefore the brethren never ſing more than the following verſe and chorus.

I. *The Grand Maſter's Song.*

THUS mighty Eaſtern kings, and ſome
Of *Abram*'s race, and monarchs good
Of *Egypt*, *Syria*, *Greece* and *Rome*,
True ARCHITECTURE underſtood;

No

No wonder then if maſons join,
To celebrate thoſe maſon kings;
With ſolemn note and flowing wine,
Whilſt e'ery brother jointly ſings.

CHORUS.

Who can unfold the Royal Art,
Or ſhew its ſecrets in a ſong;
They're ſafely kept in maſon's heart,
And to the ancient lodge belong.

II. *The Deputy Grand-Maſter's Snog.*

N. B. The two laſt lines of each verſe is the chorus.

I.

On, on, my dear brethren, purſue your great Lecture,
And refine on the Rules of old Architecture;
High honour to Maſons the Craft daily brings,
To thoſe Brothers of Princes and Fellows of Kings.

II.

We've drove the rude *Vandals* and *Goths* off the Stage,
Reviving the Arts of *Auguſtus'* fam'd Age;
Veſpaſian deſtroy'd the vaſt Temple in vain,
Since ſo many now riſe in Great *George*'s mild Reign.

III.

Of *Wren* and of *Angelo*, mark the great Names,
Immortal they live as the *Tiber* and *Thames*;
To Heav'n and themſelves, they've ſuch Monuments rais'd,
Recorded like Saints and like Saints they are prais'd.

The

IV.

The five noble Orders compos'd with ſuch Art,
Will amaze the fix'd Eye and engege the whole Heart:
Proportion's dumb Harmony gracing the whole,
Gives our work, like the glorious Creation, a Soul.

V.

Then Maſter and Brethren preſerve your great Name.
This Lodge ſo majeſtic will purchaſe you Fame;
Rever'd it ſhall ſtand till all Nature expire,
And its Glories ne'er fade, till the world is on Fire.

VI.

See, ſee, behold here what rewards all our Toil,
Enlivens our Genius and bids Labour ſmile;
To our noble Grand-Maſter let a Bumper be crown'd,
To all Maſons a Bumper, ſo let it go round.

VII.

Again, my lov'd Brethren, again let it paſs,
Our anicent firm Union cements with the Glaſs;
And all the Contentions 'mongſt Maſons ſhall be,
Who better can work or who beſt can agree.

To the Right Worſhipful the Grand Maſter.

III. *Grand-Warden's Song.*

I.

Let Maſonry be now my Theme,
Throughout the Globe to ſpread its Fame,
And eternize each worthy Brother's Name;

In

Your praiſe ſhall to the Skies reſound,
In laſting Happineſs abound,
And with ſweet Union all your noble Deeds be crown'd. [*Repeat this laſt line.*]

CHORUS.

Sing then my Muſe to Maſon's Glory,
Your Names are ſo rever'd in Story
That all th' admiring World do now adore ye;

II.

Let Harmony divine inſpire
Your Souls with love and gen'rous Fire,
To copy well wiſe *Solomon* your Sire;
Knowledge ſublime ſhall fill each heart,
The Rules of G'ometry to impart,
While Wiſdom, Strength, and Beauty, crown the royal Art.
Chorus. Sing then my Muſe, *&c.*

III.

Let ancient Maſons Healths go round,
In ſwelling Cups all Cares be drown'd,
And Hearts united 'mongſt the Craft be found;
May everlaſting Scenes of Joy,
Our peaceful Hours of Bliſs employ,
Which Time's all-conqu'ring hand ſhall ne'er deſtroy;
Chorus. Sing then my Muſe, *&c.*

IV.

My Brethren thus all Cares reſign,
Your Hearts let glow with Thoughts divine,
And Veneration ſhow to *Solomon*'s Shrine;

Our

Our annual Tribute thus we'll pay,
That late Poſterity ſhall ſay,
We've crown'd with Joy this happy, happy Day.
Chorus. Sing then my Muſe, *&c.*

To all the Noble Lords, and Right Worſhipful Brethren, that have been Grand-Maſters.

VIII. *The Secretary's Song.*

I.

Ye Brethren of the ancient Craft,
Ye fav'rite Sons of Fame;
Let Bumpers cheerfully be quaff'd,
To each good Maſon's Name;
Happy, long happy may he be,
Who loves and honours Maſonry.
With a fa, la, la, la, &c.

II.

In vain would *D'Anvers* with his wit*,
Our ſlow Reſentment raiſe;
What he and all Mankind have writ,
But celebrates our Praiſe:
His wit this only truth imparts,
That Maſons have firm faithful Hearts.

I Ye

* That thoſe who hanged Captain Porteous, at Edinburgh, were all Free-maſons, becauſe they kept their own ſecrets. See the Craftſman of the 16th of April, Numb. 563. The Affair was thus, Captain Porteous having committed Murder, was tried, convicted, and ordered for Execution at Edinburgh; but

III.

Ye *Britiſh* Fair, for Beauty fam'd,
Your Slaves we wiſh to be;
Let none for Charms like yours be nam'd,
That loves not Maſonry;
This Maxim *D'Anvers* proves full well,
That Maſons never kiſs and tell.

IV.

Free-Maſons! no offences give,
Let fame your worth declare;
Within your Compaſs wiſely live,
And act upon the Square;
May Peace and Friendſhip e'er abound,
And every Maſon's Health go round.

V. *The Treaſurer's Song.*

Tune.] Near ſome cool Shade.

I.

Grant me kind Heav'n what I requeſt,
In Maſonry let me be bleſt;

but his Friends at Court prevailed on the Queen to reprieve him; this gave Umbrage to the People, who aſſembled in the Night, broke into (and took him out of) the Priſon, from thence to the Place of Execution, ordered him to kneel down, which was alſo done by the whole Company, who joined him in Prayers for a conſiderable Time, and then all of them laid hold on the rope, and hawled him up, as they do on board a Man of War. It is remarkable that they all wore white leather aprons, which (by the by) is a certain Proof that they were not Free-maſons.

Direct

Direct me to that happy Place,
Where Friendſhip ſmiles in every Face;
Where Freedom and ſweet Innocence,
Enlarge the Mind and cheers the Senſe.

II.

Where ſcepter'd Reaſon from her Throne,
Surveys the Lodge and makes us one;
And Harmony's delightful Sway,
For ever ſhed's ambroſial Day;
Where we bleſt *Eden*'s pleaſures taſte,
While balmy Joys are our Repaſt.

III.

Our Lodge the ſocial Virtues grace,
And Wiſdom's Rules we fondly trace;
Whole nature open to our View,
Points out the Paths we ſhould purſue;
Let us ſubſiſt in laſting Peace,
And may our happineſs increaſe.

IV.

No prying Eye can view us here,
No Fool or Knave diſturb our Cheer;
Our well-form'd Laws ſet Mankind free,
And give Relief to Miſery;
The Poor, oppreſs'd with Woe and Grief,
Gain, from our bounteous Hands, Relief.

To all well diſpoſed charitable Maſons.

In the old book this Song was thought too long, therefore the following laſt verſe and chorus is thought ſufficient.

VI. *The Warden's Song.*

From henceforth ever ſing,
The Craftſman and the king,
With poetry and muſic ſweet,
Reſound their harmony compleat;
And with geometry in ſkilful hand,
Due homage pay,
Without delay,
To the king and to our maſter grand;
He rules the free-born ſons of art,
By love and friendſhip, hand and heart.

CHORUS.

Who can rehearſe the praiſe,
In ſoft poetic lays;
Or ſolid proſe of maſon's true,
Whoſe art tranſcends the common view;
Their ſecrets ne'er to ſtrangers yet expos'd,
Reſerv'd ſhall be,
By Maſon's free,
And only to the ancient lodge diſclos'd;
Becauſe they're kept in maſon's heart.
By brethren of the royal art.

To all the kings, princes, and potentates, that ever propagated the royal excellent Art.

VII. *The Fellow-Craft's Song,*

I.

Hail maſonry! thou craft divine!
Glory of earth, from heav'n reveal'd!
Which doth with jewels precious ſhine,
From all, but maſons eyes conceal'd.

Chor. Thy praiſes due who can rehearſe,
In nervous proſe or flowing verſe.

II.

As men from brutes diſtinguiſh'd are,
A maſon other men excels;
For what's in knowledge choice and rare,
Within his breaſt ſecurely dwells.

Chor. His ſilent breaſt and faithful heart,
Preſerve the ſecrets of the art,

III.

From ſcorching heat and piercing cold,
From beaſts whoſe roar the foreſt rends;
From the aſſaults of warriors bold,
The maſon's art mankind defends.

Chor. Be to this Art due honour paid,
From which mankind receive ſuch aid.

IV.

Enſigns of ſtate that feed our pride,
Diſtinctions troubleſome and vain;
By maſons true are laid aſide,
Art's free-born ſons ſuch toys diſdain.

Chor.

Chor. Innobl'd by the name they bear,
Diſtinguſh'd by the badge they wear.

V.

Sweet Fellowſhip from envy free,
Friendly converſe of brotherhood;
The lodge's laſting cement be,
Which has for Ages firmly ſtood.

Chor. A lodge thus built, for ages paſt
Has laſted, and ſhall ever laſt.

VI.

Then in our ſongs be juſtice done,
To thoſe who have inrich'd the art;
From *Adam* down until this time,
And let each brother bear a part.

Chor. Let noble maſons healths go round,
Their Praiſe in lofty lodge reſound.

To the Right Worſhipful Grand Maſters, Atholl, Dulce, Dumfreys, *and* Dalhouſie.

VIII. *The Enter'd 'Prentices Song.*

I.

Come let us prepare,
We brothers that are,
Aſſembled on merry occaſion;
Let's drink, laugh and ſing,
Our wine has a ſpring.
Here's a health to an accepted maſon.

And

II.

The world is in pain,
Our ſecrets to gain,
And ſtill let them wonder and gaze on;
Till they're brought to the light,
They'll ne'er know the right
Word or ſign of an accepted maſon.

III.

'Tis this and 'tis that,
They cannot tell what,
Why ſo many great men of the nation,
Should aprons put on,
To make themſelves one,
With a free and an accepted maſon.

IV.

Great kings, dukes, and lords,
Have laid by their ſwords,
Our myſt'ry to put a good grace on;
And thought themſelves fam'd,
To hear themſelves nam'd,
With a free and an accepted maſon.

V.

Antiquity's pride,
We have on our ſide,
Which maketh men juſt in their ſtation;
There's nought but what's good,
To be underſtood,
By a free and an accepted maſon.

VI.

We're true and ſincere,
And juſt to the fair,

They'll truſt us on any occaſion;
No mortal can more,
The ladies adore,
Than a free and an accepted maſon.

VII.

Then join hand in hand,
By each brother firm ſtand,
Let's be merry and put a bright face on:
What mortal can boaſt,
So noble a toaſt,
As a free and an accepted maſon.

[Thrice repeated in due form.]

To all the Fraternity round the Globe.

IX. *Song. The ſame Tune as the* IV.

I.

On you who Maſonry deſpiſe,
This Counſel I beſtow;
Don't ridicule, if you are wiſe,
A Secret you don't know:
Yourſelves you banter, but not it:
You ſhew your Spleen, but not your Wit.
With a fa, la, la, &c.

II.

Inſpiring Virtue by our Rules,
And in ourſelves ſecure:
We have Compaſſion for thoſe Fools
Who think our Acts impure:

We

We know from Ignorance proceeds,
Such mean Opinion of our Deeds;
With a fa, la, la, &c.

III.

If Union and Sincerity,
Have a Pretence to pleaſe;
We Brothers of Free-maſonry,
Lay juſtly claim to theſe:
To State-Diſputes we ne'er give birth,
Our Motto Friendſhip is, and Mirth;
With a fa, la, la, &c.

IV.

Some of our Rules I will impart,
But muſt conceal the reſt;
They're ſafely lodged in Maſons Hearts,
Within each honeſt Breaſt:
We love our country and our king;
We toaſt the ladies, laugh and ſing;
With a fa, la, la, &c.

To the Worſhipful Grand Wardens.

X. SONG.

I.

By maſon's art th' aſpiring domes,
In ſtately columns ſhall ariſe;
All climates are their native homes,
Their well-judg'd actions reach the ſkies;

Heroes

Heroes and kings revere their name,
While poets ſing their laſting fame,

II.

Great, noble, gen'rous, good and brave,
Are titles they moſt juſtly claim;
Their deeds ſhall live beyond the grave,
Which thoſe unborn ſhall loud proclaim;
Time ſhall their glorious acts enroll,
While love and friendſhip charm the ſoul.

To the perpetual honour of Free-Maſons.

XI. SONG.

I.

As I at *Wheeler*'s lodge one night,
Kept *Bacchus* company;
For *Bacchus* is a maſon bright,
And of all lodges free.

II.

Said I, great *Bacchus* is a-dry,
Pray give the god ſome wine;
Jove in a fury did reply,
October's as divine.

III.

It makes us maſon's more compleat,
Adds to our fancy wings;
Makes us as happy and as great,
As mighty lords and kings.

To the maſters and wardens of all regular lodges.

XII. SONG.

XII. SONG.

I.

Some folks have with curious impertinence ſtrove,
From free-maſons boſoms their ſecrets to move,
I'll tell them in vain their endeavours muſt prove,
Which nobody can deny, &c.

II.

Of that happy ſecret, when we are poſſeſs'd,
Our tongues can't explain what is lodged in our breaſts,
For the bleſſings ſo great, it can ne'er be expreſs'd.
Which nobody can deny, &c.

III.

By friendſhip's ſtrict ties we brothers are join'd,
With mirth in each heart and content in each mind,
And this is a difficult ſecret to find.
Which nobody can deny. &c.

IV.

But you, who would fain our grand ſecret expoſe,
One thing beſt conceal'd to the world you diſcloſe,
Much folly in blaming what none of you knows.
Which nobody can deny, &c.

V.

Truth, charity, juſtice, our principles are,
What one doth poſſeſs the other may ſhare,
All theſe in the world are ſecrets moſt rare,
Which nobody can deny, &c.

VI.

While then we are met the world's wonder and boaſt,
And all do enjoy what pleaſes each moſt,
I'll give you the beſt and moſt glorious toaſt.
Which nobody can deny, *&c.*

VII.

Here's a health to the gen'rous, brave and the good,
To all thoſe who think and who act as they ſhould,
In all this the free-maſon's health's underſtood
Which nobody can deny, *&c.*

To all true and faithful brethren, &c.

XIII. SONG.

Tune. O *Polly* you might have toy'd and kiſs'd.

I.

You people who laugh at maſons draw near,
Give ear to my ſong without any ſneer;
And if you'll have patience you ſoon ſhall ſee,
What a noble art is maſonry.

II.

There's none but an Athieſt can ever deny,
But that this great art came firſt from on high;
The almighty GOD here I'll prove for to be.
The firſt great maſter of maſonry.

III.

He took up his compaſs with maſterly hand,
He ſtretch'd out his rule and he meaſur'd the land;
He laid the foundations o' th' earth and the ſea,
By his known rules of maſonry.

Our

IV.

Our firſt father *Adam*, deny it who can,
A maſon was made as ſoon as a man;
And a fig-leafe apron at firſt wore he,
In token of his love to maſonry.

V.

The principal law our lodge does approve,
Is that we ſhould live in brotherly-love;
Thus *Cain* was baniſh'd by heav'ns decree,
For breaking the rules of maſonry.

VI.

The temple that wiſe king *Solomon* rais'd,
For beauty, for order, for elegance prais'd;
To what did it owe its elegancy?
To the juſt form'd rules of maſonry.

VII.

But ſhou'd I pretend in this humble verſe,
The merits of free-maſons arts to rehearſe;
Years yet to come too little would be,
To ſing all the praiſes of maſonry.

VIII.

Then hoping I've not detain'd you too long,
I here ſhall take leave to finiſh my ſong;
Health to the maſter and thoſe that are free,
That live to the rules of maſonry.

To all the free-born ſons of the ancient and honourable CRAFT.

XIV. SONG.

XIV. SONG.

I.

We have no idle prating,
Of either Whig or Tory;
But each agrees,
To live at eaſe,
And ſing or tell a ſtory.

CHORUS.

Fill to him.
To the brim,
Let it round the table rowl;
The divine,
Tells you wine,
Cheers the body and the ſoul.

II.

We're always men of pleaſure,
Deſpiſing pride and party;
While knaves and fools,
Preſcribe us rules,
We are ſincere and hearty.

Chor. Fill to him, &c.

III.

If an accepted maſon,
Should talk of high or low church;
We'll ſet him down,
A ſhallow clown,
And underſtand him no church.

Chor. Fill to him, &c.

The

IV.

The world is all in darkneſs,
About us they conjecture;
But little think,
A ſong and drink,
Succeeds the maſon's lecture.
Chor. Fill to him, &c.

V.

Then landlord bring a hogſhead,
And in a corner place it;
Till it rebound,
With hollow ſound,
Each maſon here will face it.
Chor. Fill to him, &c.

To the memory of him who firſt planted a vine.

XV. SONG.

Tune. Young Damon once the happy ſwain.

I.

A maſon's daughter fair and young,
The pride of all the virgin throng,
Thus to her lover ſaid;
Tho' Damon I your flame approve,
Your actions praiſe your perſon love,
Yet ſtill I'll live a maid.

None

II.

None ſhall untie my virgin zone,
But one to whom the ſecret's known,
Of fam'd free-maſonry;
In which the great and good combine,
To raiſe with generous deſign,
Man to felicity.

III.

The lodge excludes the fop and fool;
The plodding knave and party-tool,
That liberty wou'd ſell;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In ſlavery to dwell.

IV.

This ſaid, he bow'd and went away,
Apply'd was made without delay,
Return'd to her again;
The fair-one granted his requeſt,
Connubial joys their days have bleſt,
And may they e'er remain.

To maſons and to maſons bairns,
And women with both wit and charms,
That love to lie in maſons arms.

XVI. SONG.

XVI. SONG.

I.

A health to our ſiſters let us drink;
For why ſhould not they,
Be remember'd, I pray,
When of us they ſo often do think,
When of us they ſo often do think,

II.

'Tis they give the chiefeſt delight;
Tho' wine cheers the mind,
And maſonry's kind,
Theſe keep us in tranſport all night,
Theſe keep us in tranſport all night.

To all the female friends of Free-maſons.

XVII. SONG.

Tune The merry ton'd horn.

I.

Sing to the honour of thoſe,
Who baſeneſs and error oppoſe;
Who from ſages and magi of old,
Have got ſecrets which none can unfold;
Whilſt thro' life's ſwift career,
With mirth and good cheer,
We're revelling,
And levelling

The monarch, till he
Says our joys far tranſcend
What on thrones do attend,
And thinks it a glory, like us, to be free.

II.

The wiſeſt of kings pav'd the way,
And his precepts we keep to this day;
The moſt glorious of temples gave name
To free-maſons, who ſtill keep the ſame;
Tho' no prince did ariſe,
So great and ſo wiſe;
Yet in falling,
Our calling
Still bore high applauſe,
And tho' darkneſs o'er-run,
The face of the ſun,
We, diamond-like, blaz'd to illumine the cauſe.

To him that firſt the work began, &c.

XVIII. SONG.

I.

Hail ſecret art! by heav'n deſign'd,
To cultivate and cheer the mind;
Thy ſecrets are to all unknown,
But maſons juſt and true alone.
But maſons juſt and true alone.

CHORUS

CHORUS.

Then let us all their praiſes ſing,
Fellows to peaſant, prince, or king,
Fellows to peaſant, prince, or king.

II.

From weſt to eaſt we take our way,
To meet the bright approaching day;
That we to work may go in time,
And up the ſacred ladder clime.
And up the, &c.

Chor. Then let us all, &c.

III.

Bright rays of glory did inſpire,
Our maſter great who came from *Tyre*;
Still ſacred hiſtory keeps his name,
Who did the glorious temple frame.
Who did, &c.

Chor. Then let us, &c.

IV.

The noble art divinely rear'd
Uprightly built upon the ſquare;
Encompaſs'd by the powers divine,
Shall ſtand until the end of time.
Shall ſtand, &c.

Chor. Then let us all, &c.

V.

No human eye thy beauties ſee,
But maſons truly juſt and free;

Inſpir'd by each heav'nly ſpark,
Whilſt Cowans labour in the dark.
Chor. Then let us all, &c.

To the memory of the Tyrian *artiſt*, &c.

XIX. SONG.

To the tune of —the Enter'd-'Prentice.

I.

Come are you prepar'd,
Your ſcaffolds well rear'd,
Bring mortar and temper it purely;
'Tis all ſafe I hope,
Well brac'd with each rope,
Your ledgers and putlocks ſecurely.

II.

Then next your bricks bring,
It is time to begin,
For the ſun with its rays is adorning;
The day's fair and clear,
No rain you need fear,
'Tis a charming, lovely, fine morning.

III.

Pray where are your tools,
Your line and plumb-rules,
Each man to his work let him ſtand, boys.
Work ſolid and ſure,
Upright and ſecure,
And your building be ſure will be ſtrong, boys.

Pray

IV.

Pray make no miſtake,
But true your joints break,
And take care that you follow your leaders;
Work, rake, back, and tueth,
And make your work ſmooth,
And be ſure that you fill up your headers.

To the memory of Vitruvius, Angelo, Wren, *and other noble artiſts*, &c.

XX. SONG.

Tune. On, on my dear Brethren.

I.

The curious vulgar could never deviſe,
What ſocial free-maſons ſo highly do prize;
No human conjecture, no ſtudy in ſchools,
Such fruitleſs attempts are the actions of fools.

II.

Sublime are our maxims, our plan from above,
Old as the creation cemented with love;
To promote all the virtues adorning man's life,
Subduing our paſſions, preventing all ſtrife.

III.

Purſue, my dear brethren, embrace with great care,
A ſyſtem adapted our actions to ſquare;
Whoſe Origin clearly appeareth divine,
Obſerve how its precepts to virtue incline.

The

IV.

The ſecrets of nature king *Solomon* knew,
The names of all trees in the foreſt that grew;
Architecture his ſtudy, free-maſons ſole guide,
Thus finiſh'd his temple, antiquity's pride.

V.

True ancient free-maſons our arts did conceal,
Their hearts were ſincere and not prone to reveal;
Here's the widow ſon's mem'ry, that mighty great ſage,
Who ſkilfully handled plumb, level, and gage.

VI.

Toaſt next our grand-maſter of noble repute,
No brother preſuming his laws to diſpute;
No diſcord, no faction, our lodge ſhall divide;
Here truth, love, and friendſhip, muſt always abide.

VII.

Ceaſe, ceaſe, ye vain rebels, your country's diſgrace,
To ravage like *Vandals*, our arts to deface;
Learn how to grow loyal, our king to defend,
And live like free-maſons, your lives to amend.

To the ancient ſons of peace.

XXI. SONG.

To the foregoing tune.

I.

We brethren free-maſons, let's mark the great name;
Moſt ancient and loyal recorded by fame:
In unity met, let us merrily ſing;
The life of a maſon's like that of a king.

No

II.

No diſcord, no envy, amongſt us ſhall be,
No confuſion of tongues, but let's all agree:
Not like building of *Babel*, confound one another;
But fill up your glaſſes, and drink to each brother.

III.

A tower they wanted to lead them to bliſs,
I hope there's no brother but knows what it is;
Three principal ſteps in our ladder there be,
A myſt'ry to all but thoſe that are free.

IV.

Let the ſtrength of our reaſon keep th' ſquare of our heart,
And virtue adorn ev'ry man in his part;
The name of a Cowan we'll not ridicule,
But pity his folly and count him a fool.

V.

Let's lead a good life whilſt power we have,
And when that our bodies are laid in the grave,
We hope with good conſcience to heav'n to climb,
And give *Peter* the paſs-word, the token and ſign.

VI.

Saint *Peter* he opens, and ſo we paſs in,
To a place that's prepar'd for all thoſe free from ſin;
To that heav'nly lodge which is tyl'd moſt ſecure,
A place that's prepar'd for all maſons that's pure.

To all pure and upright maſons.

XXII. SONG.

XXII. SONG.

Tune. What tho' they call me country laſs.

I.

What tho' they call us maſon-fools,
We prove, by g'ometry, our rules
Surpaſs the arts they teach in ſchools,
They charge us falſely then:
We make it plainly to appear.
By our behaviour every where,
That when you meet with maſons there,
You meet with gentlemen.

II.

'Tis true we once have charged been,
With diſobedience to our queen *,
But after monarchs plain have ſeen,
The ſecrets ſhe had ſought:
We hatch no plots againſt the ſtate,
Nor 'gainſt great men in pow'r prate,
But all that's noble, good, and great,
Is daily by us taught.

Theſe

* Queen Elizabeth hearing the maſons had certain ſecrets that could not be revealed to her (for that ſhe could not be grand-maſter) and being jealous of all ſecret aſſemblies, &c. ſhe ſent an armed force to break up their annual grand lodge at York, on St. John's day, the 27th of December, 1561. Sir Thomas Sackville (then grand-maſter) inſtead of being diſmayed at ſuch an unexpected viſit, gallantly told the officers, that nothing could give him

III.

These noble ſtructures which we ſee,
Rais'd by our fam'd ſociety,
Surpriſe the world; then ſhall not we,
Give praiſe to maſonry:
Let thoſe who do deſpiſe the art,
Live in a cave or ſome deſart,
To herd with beaſts from men apart,
For their ſtupidity.

IV.

But view thoſe ſavage nations, where
Free-maſonry did ne'er appear,
What ſtrange unpoliſh'd brutes they are;
Then think on maſonry.
It makes us courteous men alway,
Gen'rous, hoſpitable, and gay,
What other art the like can ſay;
Then a health to maſons free.

Proſperity to the moſt ancient and moſt honourable CRAFT.

him greater pleaſure than ſeeing them in the grand lodge, as it would give him an opportunity of convincing them, that free maſonry was the moſt uſeful ſyſtem that ever was founded on divine and moral laws—, &c. The conſequence of his arguments were that he made the chief men free maſons, who (on their return) made an honourable report to the queen, ſo that ſhe never more attempted to diſlodge or diſturb them, but eſteemed them as a peculiar ſort of men, that cultivated peace and friendſhip, arts and ſciences, without meddling in the affairs of church or ſtate.

XXII. SONG

XXIII. SONG.

I.

Glorious craft, which fires the mind,
With ſweet harmony and love;
Surely thou wer't firſt deſign'd,
A fore-taſte of the Joys above.

II.

Pleaſures always on thee wait,
Thou reformeſt *Adam*'s race;
Strength and beauty in thee meet,
Wiſdom's radiant in thy face.

III.

Arts and virtues now combine,
Friendſhip raiſes chearful mirth;
All united to refine,
Man from's groſſer part of earth.

IV.

Stately temples now ariſe,
And on lofty columns ſtand;
Mighty domes attempt the ſkies;
To adorn this happy land.

To the ſecret and ſilent, &c.

XXIV. SONG.

I.

Let malicious people cenſure,
They're not worth a maſon's anſwer;
While we drink and ſing,
With no conſcience ſting;

Let

Let their evil genius plague 'em,
And for Mollies, devil take 'em;
We'll be free and merry,
Drink port and ſherry;
Till the ſtars at midnight ſhine,
And our eyes with them combine;
The dark night to baniſh,
Thus we will repleniſh
Nature, whilſt the glaſſes
With the bottle paſſes;
Brother maſon free,
Here's to thee, to thee;
And let it run the table round,
While envy does the maſons foes confound.

To all maſons who walk the line, &c.

XXV. SONG.

I.

Come, come, my brethren dear,
Now we're aſſembled here,
Exalt your voices clear,
With harmony;
Here's none ſhall be admitted in,
Were he a lord, a duke, or king,
He's counted but an empty thing,
Except he's free.

CHORUS.

CHORUS.

Let ev'ry man take glaſs in hand,
Drink bumpers to our maſter grand,
As long as he can ſit or ſtand,
With decency.

II.

By our arts we prove,
Emblems of truth and love,
Types given from above,
To thoſe that are free;
There's ne'er a king that fills a throne,
Will ever be aſhamed to own,
Thoſe ſecrets to the world unknown,
But ſuch as we.

Chor. Let ev'ry man, &c.

III.

Now, ladies, try your arts,
To gain us men of parts,
Who beſt can charm your hearts,
Becauſe we're free;
Take us, try us, and you'll find,
We're true, loving, juſt, and kind,
And taught to pleaſe a lady's mind,
By maſonry.

Chor. Let ev'ry man, &c.

GRAND CHORUS.

God bleſs king GEORGE, long may he reign,
To curb the pride of foes that's vain,
And with his conqu'ring ſword maintain,
Free-maſonry.

To the King's good health;
The nation's wealth;
The Prince God *bleſs;*
The fleet ſucceſs;
The lodge no leſs.

XXVI. SONG.

Tune. The Fairy Elves.

I.

Come follow, follow me,
Ye jovial maſons free;
Come follow all the rules,
That e'er was taught in ſchools,
By *Solomon*, that maſon king,
Who honours to the craft did bring.

II.

He's juſtly call'd the wiſe,
His fame doth reach the ſkies;
He ſtood upon the ſquare,
And did the temple rear;
With true level, plumb, and gage,
He prov'd the wonder of the age.

III.

The mighty maſon lords,
Stood firmly to their words;
They had it in eſteem,
For which they're juſtly deem'd;
Why ſhould not their example prove,
Our preſent craft to live in love.

The

IV.

The royal art and word,
Is kept upon record;
In upright hearts and pure,
While ſun and moon endure;
Not written but indented on,
The heart of e'ery arch-maſon.

V.

And as for *Hiram*'s art,
We need not to impart:
The ſcripture plainly ſhews,
From whence his knowledge flows;
His genius was ſo much refin'd,
His peer he has not left behind.

VI.

Then let not any one,
Forget the widow's ſon;
But toaſt his memory,
In glaſſes charg'd full high;
And when our proper time is come,
Like brethren part, and ſo go home.

To him that did the temple rear, &c.

XXVII. SONG.

I.

With plumb, level, and ſquare, to work let's prepare,
And join in a ſweet harmony;

Let's

Let's fill up each glaſs, and around let it paſs,
To all honeſt men that are free,
To all honeſt men that are free.

CHORUS.

Then a fig for all thoſe, who are free maſon's foes,
Our ſecrets we'll never impart;
But in unity we'll always agree,
And chorus it, proſper our art, proſper our art,
And chorus it, proſper our art.

II.

When we're properly cloath'd, the maſter diſcloſes
The ſecrets that's lodg'd in his breaſt;
Thus we ſtand by the cauſe, that deſerves great applauſe,
In which we are happily bleſt.
In which, &c.
Chor. Then a fig for all thoſe, &c.

III.

The bible's our guide, and by that we'll abide,
Which ſhews that our actions are pure;
The compaſs and ſquare, are emblems moſt rare,
Of juſtice our cauſe to inſure.
Of juſtice, &c.
Chor. Then a fig for all thoſe, &c.

IV.

The Cowan may ſtrive, nay plot and contrive,
To find out our great myſtery;

The

The inquiſitive wife, may in vain ſpend her life,
For ſtill we'll be honeſt and free.
For ſtill, &c.
Chor. Then a fig, &c.

V.

True brotherly love, we always approve,
Which makes us all mortals excel;
If a knave ſhould by chance, to this grandeur advance,
That villain we'll ſtraightway expel.
That villain, &c.
Chor. Then a fig, &c.

VI.

Our lodge that's ſo pure, to the end will endure,
In virtue and true ſecrecy;
Then let's toaſt a good health, with honour and wealth,
To attend the bleſt hands made us free,
To attend, &c.
Chor. Then a fig for all thoſe, &c.

To each true and faithful heart,
That ſtill preſerves the ſecret art.

XXVIII. SONG.

I.

King *Solomon*, that wiſe projector,
In maſonry took great delight;
And *Hiram*, that great architector,
Whoſe actions ſhall ſhine ever bright:

From

From the heart of a true honeſt maſon,
There's none can the ſecret remove;
Our maxims are juſtice, morality,
Friendſhip, and brotherly love.
Then who would not be a Free-maſon,
So happy and jovial are we;
To kings, dukes, and lords, we are brothers,
And in every lodge we are free.

II.

We meet like true friends on the ſquare,
And part on a level that's fair;
Alike we reſpect king and beggar,
Provided they're juſt and ſincere:
We ſcorn an ungenerous action,
None can with free-maſons compare;
We love for to live within compaſs,
By rules that are honeſt and fair,
Then, &c.

III.

Succeſs to all accepted maſons,
There's none can their honour pull down;
For e'er ſince the glorious creation,
Theſe brave men were held in renown:
When *Adam* was king of all nations,
He form'd a plan with all ſpeed,
And ſoon made a ſweet habitation,
For him and his companion *Eve*.
Then, &c.

IV.

We exclude all talkative fellows,
That babble and prate paſt their wit;
They ne'er ſhall come into our ſecret,
For they're neither worthy nor fit:
But the perſons that's well recommended,
And we find them honeſt and true;
When our lodge is well tyl'd we'll prepare 'em,
Like maſons our work we'll purſue.
Then, &c.

V.

There's ſome fooliſh people reject us,
For which they're highly to blame;
They cannot ſhew any objection,
Or reaſon for doing the ſame:
The art's a divine inſpiration,
As all honeſt men will declare;
So here's to all true-hearted brothers,
That live within compaſs and ſquare.
Then, &c.

VI.

Like an arch well cemented together,
So firmly cemented we ſtand;
And lovingly drink to each other,
With plumb, line and level in hand:
Till the world is conſumed by fire,
And judgment is paſs'd on us all,
There's none ſhall come into our ſecrets,
Nor we from Free-maſonry fall.
Then, &c.

To all thoſe who live within compaſs and ſquare.

Note. The laſt verſe and chorus were compoſed by another hand.

XXIX. SONG.

By brother *R*—— *P*——, Eſq;

Tune.—By Jove I'll be free.

I.

Of all inſtitutions to form well the mind,
And make us to every virtue inclin'd;
None can with the craft of free-maſons compare,
Nor teach us ſo truly our actions to ſquare;
For it was ordain'd by our founder's decree,
That we ſhould be loyal, be loving, and free,
be loving, and free, &c.

II.

We in harmony, friendſhip, and unity meet,
And every brother moſt lovingly greet;
And, when we ſee one in diſtreſs, ſtill impart
Some comfort to cheer and enliven his heart;
Thus we always live and for ever agree,
Reſolved to be loyal, moſt loving, and free,
moſt loving and free, &c.

III.

By points of good fellowſhip we ſtill accord,
Obſerving each brother's true ſign, grip, and word;
Which from our Great Architect was handed down,
And ne'er will to any but maſons be known;
Then here's to our brethren of every degree,
Who always are loyal, are loving, and free,
are loving, and free, &c.

IV.

Thus we interchangeably hold one another,
To let mankind ſee how we are link'd to each brother;
No monarch that ſecret knot can untie,
Nor can prying mortals the reaſon know why;
For our hearts, like our hands, united ſhall be;
Still ſecret, ſtill loyal, ſtill loving, and free,
ſtill loving and free, &c.

To all free, ſocial maſons, &c.

XXX. *Song to the foregoing tune.*

By brother *B——d Cl——ke.*

Magna eſt Veritas et prævalebit.

I.

To the ſcience that virtue and art do maintain,
Let the muſe pay her tribute in ſoft gliding ſtrain;
Thoſe myſtic perfections ſo fond to diſplay,
As far as allowed to poetical lay;
Each profeſſion and claſs of mankind muſt agree,
That maſons alone are the men who are free,
the men who are free, &c.

II.

Their origin they with great honour can trace,
From the ſons of religion and ſingular grace;
Great *Hiram* and *Solomon*, virtue to prove,
Made this the grand ſecret of friendſhip and love;
Each profeſſion and claſs of mankind muſt agree,
That maſons, of all men, are certainly free,
are certainly free, &c.

III.

The ſmart and the beau, the coquet and the prude,
The dull and the comic, the heavy and rude;
In vain may enquire, then fret and deſpiſe
An art that's ſtill ſecret 'gainſt all they deviſe;
Each profeſſion and claſs of mankind muſt agree,
That maſons, tho' ſecret, are loyal and free,
are loyal and free, &c.

IV.

Commit it to thouſands of different mind,
And this golden precept you'll certainly find;
Nor intereſt nor terror can make them reveal,
Without juſt admittance, what they ſhould conceal;
Each profeſſion and claſs of mankind muſt agree,
That maſons alone are both ſecret and free,
both ſecret and free, &c.

V.

Fair virtue and friendſhip, religion and love,
The motive of this noble ſcience ſtill prove;
'Tis the lock and key of the moſt godly rules,
And not to be truſted to knaves or to fools;
Each profeſſion and claſs of mankind muſt agree,
That ancient free-maſons are ſteady and free,
are ſteady and free, &c.

VI.

Th'Iſr'lites diſtinguiſh'd their friends from their foes,
By ſigns and characters; then ſay why ſhould thoſe
Of vice and unbelief be permitted to pry,
Into ſecrets that maſons alone ſhould deſcry;
Each profeſſion and claſs of mankind muſt agree,
That maſons, of all men, are ſecret and free,
are ſecret and free, &c.

VII.

The dunce he images, that ſcience and art
Depend on ſome compact or magical part;
Thus men are ſo ſtupid, to think that the cauſe
Of our conſtitution's againſt divine laws;
Each profeſſion and claſs of mankind muſt agree,
That maſons are jovial, religious, and free,
religious, and free, &c.

VIII.

Puſh about the briſk bowl, let it circling paſs;
Let each choſen brother lay hold on his glaſs,
And drink to the heart that will always conceal,
And the tongue that our ſecrets will never reveal;
Each profeſſion and claſs of mankind muſt agree,
That the ſons of old *Hiram* are certainly free,
are certainly free, &c.

To the innocent and faithful craft, &c.

XXXI. SONG.

By Brother *J*—— *C*——.

Tune—Rule Britannia, *&c.*

I.

When earth's foundation firſt was laid,
By the Almighty artiſt's hand;
It was then our perfect, our perfect laws were made,
Eſtabliſh'd by his ſtrict command.
Hail! myſterious hail! glorious maſonry,
That makes us ever great and free.

As

II.

As man throughout for ſhelter ſought,
In vain from place to place did roam;
Until from heaven, from heaven he was taught,
To plan, to build, and fix his home.
Hail! myſterious, &c.

III.

Hence illuſtrious roſe our art,
And now in beauteous piles appear;
Which ſhall to endleſs, to endleſs time impart,
How worthy and how great we are.
Hail! myſterious, &c.

IV.

Nor we leſs fam'd for ev'ry tie,
By which the human thought is bound;
Love, truth, and friendſhip, and friendſhip ſocially,
Doth join our hearts and hands around.
Hail! myſterious, &c.

V.

Our actions ſtill by virtue bleſt,
And to our precepts ever true;
The world admiring, admiring ſhall requeſt
To learn, and our bright paths purſue.
Hail! myſterious, &c.

To all true maſons and upright,
Who ſaw the Eaſt where roſe the light.

XXXII. SONG.

XXXII. SONG.

I.

Come, boys, let us more liquor get,
Since jovially we are all met,
Since jovially, &c.
Here none will diſagree;
Let's drink and ſing, and all combine,
In ſongs to praiſe that art divine,
In ſongs, &c.
That's call'd free-maſonry.

II.

True knowledge ſeated in the head,
Doth teach us maſons how to tread,
Doth teach, &c.
The paths we ought to go;
By which we ever friends create,
Drown care and ſtrife, and all debate,
Drown care, &c.
Count none but fools our foe.

III.

Here ſorrow knows not how to weep,
And watchful grief is lull'd aſleep,
And watchful, &c.
In our lodge we know no care;
Join hand in hand before we part,
Each brother take his glaſs with heart,
Each brother, &c.
And toaſt ſome charming fair.

Hear

IV.

Hear me, ye gods, and while I live,
Good maſons and good liquor give,
Good maſons, &c.
Then always happy me;
Likewiſe a gentle ſhe I crave,
Until I'm ſummon'd to my grave,
But when I'm, &c.
Adieu my lodge and ſhe.

To each charming fair and faithful ſhe,
That loves the craft of Maſonry.

XXXIII. SONG.

I.

Guardian genius of our art divine,
Unto thy faithful ſons appear;
Ceaſe now o'er ruins of the Eaſt to pine,
And ſmile in blooming beauties here.

II.

Egypt, *Syria*, and proud *Babylon*,
No more thy bliſsful preſence claim;
In *England* fix thy ever-during throne,
Where myriads do confeſs thy name.

III.

The ſciences from eaſtern regions brought,
Which, after ſhewn in *Greece* and *Rome*,
Are here in ſeveral ſtately lodges taught;
To which remoteſt brethren come.

Behold

IV.

Behold what ſtrength our riſing domes uprears,
Till mixing with the azure ſkies;
Behold what beauty thro' the whole appears,
So wiſely built they muſt ſurpriſe.

V.

Nor are we only to theſe arts confin'd,
For we the paths of virtue trace;
By us man's rugged nature is refin'd,
And poliſh'd into love and peace.

To the increaſe of perpetual friendſhip, and peace among ſt the ancient craft.

XXXIV.

An ODE on MASONRY.

By brother *J. Banks.*

Genius of maſonry deſcend,
In myſtic numbers while we ſing;
Enlarge our ſouls, the craft defend,
And hither all thy influence bring;
With ſocial thoughts our boſoms fill,
And give thy turn to every will,

While yet *Batavia*'s wealthy powers
Neglect thy beauties to explore;
And winding *Seine* adorn'd with towers,
Laments thee wandering from his ſhore;
Here ſpread thy wings and glad theſe iſles,
Where arts reſide and freedom ſmiles.

Behold

Behold the lodge riſe into view,
The work of induſtry and art;
'Tis grand, and regular, and true,
For ſo is each good maſon's heart;
Friendſhip cements it from the ground,
And ſecrecy ſhall fence it round.

A ſtately dome o'er-looks our Eaſt,
Like orient *Phœbus* in the morn;
And two tall pillars in the Weſt,
At once ſupport us and adorn;
Upholden thus the ſtructure ſtands,
Untouch'd by ſacrilegious hands,

For concord form'd our ſouls agree,
Nor fate this union ſhall deſtroy;
Our toils and ſports alike are free,
And all is harmony and joy;
So *Salem*'s temple roſe by rule,
Without the uſe of noxious tool.

As when *Amphion* tun'd his ſong,
Ev'n rugged rocks the muſic knew;
Smooth into form they glide along,
And to a *Thebes* the deſart grew;
So at the ſound of *Hiram*'s voice,
We riſe, we join, and we rejoice.

Then may our vows to virtue move,
To virtue own'd in all her parts;
Come candour, innocence, and love,
Come and poſſeſs our faithful hearts;

Mercy, who feeds the hungry poor,
And Silence, guardian of the door.

As thou *Aſtræa*, tho' from earth,
When men on men began to prey;
Thou fled'ſt to claim celeſtial birth,
Down from *Olympus* wing'd thy way:
And mindful of thy ancient ſeat,
Be preſent ſtill where maſons meet.

Immortal Science too, be near;
We own thy empire o'er the mind;
Dreſs'd in thy radiant robes appear,
With all thy beauteous train behind;
Invention young and blooming there,
Here's Geometry with rule and ſquare.

In *Egypt*'s Fabric learning dwelt,
And *Roman* breaſts could virtue hide;
But *Vulcan*'s rage the building felt,
And *Brutus* laſt of *Romans* died;
Since when, diſpers'd the ſiſters rove,
Or fill paternal thrones above.

But loſt to half of human race,
With us the virtues ſhall revive:
And driven no more from place to place,
Here Science ſhall be kept alive;
And manly taſte, the child of ſenſe,
Shall baniſh vice and dulneſs hence.

United

United thus, and for theſe ends,
Let ſcorn deride and envy rail;
From age to age the craft deſcends,
And what we build ſhall never fail;
Nor ſhall the world our works ſurvey,
But every brother keeps the key.

To each faithful brother, both ancient and young;
That governs his paſſion, and bridles his tongue.

XXXV.

The PROGRESS of MASONRY.

I.

Pray lend me your ears my dear brethren awhile,
Full ſober my ſenſe tho' joaking my ſtyle;
I ſing of ſuch wonders unknown to all thoſe,
Who flutter in verſe or who hobble in proſe.
Derry down, down, down derry down.

II.

As all in confuſion the chaos yet lay,
E're evening and morning had made the firſt day;
The unform'd materials lay tumbling together,
Like ſo many Dutchmen in thick foggy weather.
Derry down, &c.

III.

When to this confuſion no end there appear'd,
The ſovereign maſon's word ſudden was heard;

Then

Then teem'd mother Chaos with maternal throes,
By which this great lodge of the world then aroſe.
Derry down, &c.

IV.

Then earth and the heavens with jubilee rung,
And all the creation of maſonry ſung;
When lo! to compleat and adorn the gay ball,
Old *Adam*, was made the grand maſter of all.
Derry down, &c.

V.

But *Satan* met *Eve*, when ſhe was a gadding,
And ſet her (as ſince, all her daughters) a madding;
To find out the ſecrets of free-maſonry,
She eat of the fruit of the forbidden tree.
Derry down, &c.

VI.

Then as ſhe was filled with high-flowing fancies,
As e'er was fond girl who deals in romances;
She thought her with knowledge ſufficiently cramm'd,
And ſaid to her ſpouſe, *My dear, eat and be d---d.*
Derry down, &c.

VII.

But *Adam* aſtoniſh'd like one ſtruck with thunder,
Beheld her from head to foot over with wonder;
Now you have done this thing, Madam, ſaid he,
For your ſake no women free-maſons ſhall be.
Derry down, &c.

Now

VIII.

Now as ſhe bewail'd her in ſorrowful ditty,
The good man beheld her, and on her took pity;
Free-maſons are tender, ſo for the ſad dame,
He made her an apron to cover her ſhame.
Derry down, &c.

IX.

Then did they ſolace in mutual joys,
Till in proceſs of time they had two chopping boys;
The prieſts of the pariſh, as goſſips devis'd,
By names *Cain* and *Abel* the youths circumcis'd.
Derry down, &c.

X.

Old father *Seth* next mounts on the ſtage,
In manners ſevere, but in maſonry ſage;
He built up two pillars that were tall and thick,
One was made of ſtone, the other of brick.
Derry down, &c.

XI.

On them he engrav'd with wonderful ſkill,
Each lib'ral ſcience with adamant quill;
Proportion and rule he form'd by the ſquare,
And directed the uſe of all maſonry there.
Derry down, &c.

XII.

But ſoon did mankind behave paſt enduring,
In drinking, in ſwearing, in fighting and whoring;
Then *Jove* aroſe, and fierce in his anger,
Said, *That he wou'd ſuffer ſuch miſcreants no longer.*
Derry down, &c.

Then

XIII.

Then from their high windows the heavens did pour,
Forty days and nights one continual ſhower;
Till nought could be ſeen but the waters around,
And in this great deluge moſt mortals were drown'd.
Derry down, &c.

XIV.

Sure ne'er was beheld ſo dreadful a ſight,
As the old world in ſuch a very odd plight;
For there were to be ſeen all animals ſwimming,
Men, monkeys, prieſts, lawyers, cats, lapdogs, and women.
Derry down, &c.

XV.

There floated a debtor away from his duns,
And next father grey-beard ſtark naked 'midſt nuns;
Likewiſe a poor huſband not minding his life,
Contented in drowning to ſhake off his wife.
Derry down, &c.

XVI.

A king and a cobler next mingled to view,
And ſpendthrift young heirs there were not a few:
A whale and a Dutchman came down with the tide,
And a reverend old biſhop by a young wench's ſide.
Derry down, &c.

XVII.

But *Noah* being wiſeſt, faithful, and upright,
He built him an ark ſo ſtout and ſo tight;
Tho' heaven and earth ſeem'd to come together,
He was ſafe in his lodge and fear'd not the weather.
Derry down, &c.

XVIII.

Then after the flood, like a brother ſo true,
Who ſtill had the good of the craft in his view,
He delved the ground and he planted the vine,
He form'd a lodge, aye, and gave his lodge wine.
Derry down, &c.

XIX.

Let ſtateſmen toſs, tumble, and jumble the ball;
We ſit ſafe in our lodge, and we laugh at them all;
Let biſhops wear lawn ſleeves, and kings have their ointment,
Free-maſonry ſure is by heaven's appointment.
Derry down, &c.

XX.

Now charge, my dear brethren, and chorus with me,
A health to all maſons both honeſt and free;
Nor leſs be our duty unto our good king,
So God bleſs Great *George* let each brother ſing.
Derry down, &c.

To the King and the craft (as the Maſter ſong.)

XXXVI. SONG.

By brother *Lau. Dermott.*

Tune. Mutual Love.

I.

As *Maſons* once on *Shinar*'s plain,
Met to revive their arts again,
Did mutually agree,
Did mutually, &c.

So now we met in *Britain*'s Iſle,
And make the royal craft to ſmile,
In ancient maſonry,
In ancient, &c.

II.

The maſons in this happy land,
Have reviv'd the ancient grand,
And the ſtrong *Tuſcan* laid,
And the, &c.
Each faithful brother, by a ſign,
Like *Salem*'s ſons each other join,
And ſoon each order made,
And ſoon, &c.

III.

Thrice happy, bleſt fraternity,
Whoſe baſis is ſweet unity,
And makes us all agree,
And makes, &c.
Kings, dukes, and lords to us are kind,
As we to beggars, when we find
Them ſkill'd in maſonry,
Them ſkill'd &c.

IV.

How happy are the ancient brave,
Whom no Cowan can deceive,
And may they ſo remain,
And may, &c.
No modern craftſman e'er did know,
What ſigns our maſters to us ſhew,
Tho' long they ſtrove in vain,
Tho' long, &c.

V.

The horn'd Buck and Gallican *,
As the monkey imitates the man,
Their clubs do lodges call,
Their clubs, &c.
While ancient maſons know full well,
No fools like thoſe amongſt them dwell,
No, no, nor never ſhall,
No, no, nor never ſhall.

VI.

My brethren all take glaſs in hand,
And toaſt our noble maſter grand,
And in full chorus ſing,
And in, &c:
A health to ancient maſons free,
Throughout the globe where'er they be,
And ſo God ſave the King,
And ſo God ſave the King.

To all ancient Maſons, whereſoever diſper'd or oppreſs'd, round the globe, &c.

* Here is meant a certain club who call themſelves *Antigallic* Maſons, and not the laudable aſſociation of *Antigallicans*, whom I eſteem as an honourable and uſeful Society and worthy of imitation.

XXXVII. SONG.

By the foregoing Hand.

Tune Greedy *Midas.*

I.

With harmony and flowing wine,
My brethren all come with me join,
To celebrate this happy day,
And to our maſter homage pay:

II.

Hail! happy, happy, ſacred place,
Where friendſhip ſmiles in ev'ry face;
And royal art doth fill the chair,
Adorned with his noble ſquare.

III.

Next ſing, my muſe, our warden's praiſe,
With chorus loud in tuneful lays;
Oh! may theſe columns ne'er decay,
Until the world diſſolves away.

IV.

My brethren all come join with me,
To ſing the praiſe of maſonry;
The noble, faithful, and the brave,
Whoſe arts ſhall live beyond the grave.

Let

V.

Let envy hide her ſhameful face,
Before us ancient ſons of peace;
Whoſe golden precepts ſtill remain,
Free from envy, pride, or ſtain.

To Salem's *Sons*, &c.

XXXVIII. SONG.

By the foregoing Hand.

Tune. Ye mortals that love drinking.

I.

Ye ancient ſons of *Tyre*,
In chorus join with me:
And imitate your ſire,
Who was fam'd for maſonry:
His ancient dictates follow,
And from them never part;
Let each ſing like *Apollo*,
And praiſe the royal art.

II.

Like *Salem*'s ſecond ſtory,
We raiſe the craft again;
Which ſtill retains its glory,
The ſecret here remain:
Amongſt true ancient maſons,
Who always did diſdain
Theſe new invented faſhions;
Which we know are vain.

III.

Our Temple now rebuilding,
You ſee grand Columns * riſe;
The MAGI they reſembling,
They are both good and wiſe;
Each ſeems as firm as *Atlas*,
Who on his ſhoulders bore,
The ſtarry frame of heaven;
What mortals can do more?

IV.

Come now, my loving brethren,
In chorus join all round;
With flowing wine full bumpers,
Let maſons healths be crown'd;
And let each envious Cowan,
By our good actions ſee;
That we are made free and loving,
By art of Maſonry.

To the memory of P. H. Z. L. *and* J. A.

XXXIX. SONG.

Tune. The Enter'd 'Prentice.

I.

From the depths let us raiſe,
Our voices, and praiſe
The works of the glorious creation;
And extol the great fame,
Of our Maker's great name,
And his love to an accepted maſon.

* Grand Officers.

II.

In primitive times,
When men by high crimes,
Had cauſed a great devaſtation;
When the floods did abound,
And all mankind were drown'd,
Save the free and the accepted maſons.

III.

There were architects four,
Where billows did roar,
Were ſaved from that great inundation;
Who's father on high,
Taught Geometry,
That honour'd ſcience of a maſon.

IV.

In an ark that was good,
Made of good *Gopher* wood,
And was built by divine ordination;
And the firſt in his time,
That planted a vine,
Was a free and an accepted maſon,

V.

Then *Nimrod* the great
Did next undertake
To build him to heav'n a ſtation;
But tongues of all kind,
Prevented his mind,
For he was no excellent maſon.

When

VI.

When *Pharaoh* the king
Of *Egypt*, did bring
To bondage our whole generation;
That king got a fall,
And his magicians all,
By a princely and learned wiſe maſon.

VII.

Then thro' the *Red Sea*,
Heav'n guided their way,
By two pillars of divine ordination;
And *Pharaoh*'s great train,
Were loſt in the main,
For purſuing an army of maſons.

VIII.

When *Ameleck*'s king
Great forces did bring,
Likewiſe the great *Midianite* nation;
Thoſe kings got a fall,
And their great armies all,
And their wealth fell a ſpoil to thoſe maſons.

IX.

On a hill they did rear
A pavillion fair,
The beauty of all the creation;
Each part in its ſquare,
Which none could prepare,
Save a free and accepted maſon.

They

X.

They to *Jordan* did go,
And met their proud foe,
And fought the great *Canaanite* nation;
Whoſe gigantic ſtrain
Could never ſuſtain
The force of an army of maſons.

XI.

King *Solomon*, he
Was known to be free,
Built a holy grand lodge in his nation;
Each beautiful part
Was due to the art
Of *Hiram*, the great learned maſon.

XII.

Let each maſon free,
Toaſt his memory,
Join hands without diſſimulation;
Let Cowans think on,
We know they are wrong,
Drink a health to an accepted maſon.

XIII.

But if any ſo mean,
Thro' avarice or ſtain,
Should debaſe himſelf in this high ſtation;
That perſon ſo mean,
For ſuch curſed gain,
Should be ſlain by the hand of a maſon.

To all true and faithful Maſons.

XL. SONG.

XL. SONG.

I.

'Tis maſonry unites mankind,
To gen'rous actions forms the ſoul;
In friendly converſe all conjoin'd,
One ſpirit animates the whole.

II.

Where-e'er aſpiring domes ariſe,
Where-ever ſacred altars ſtand;
Thoſe altars blaze unto the ſkies,
Thoſe domes proclaim the maſon's hand.

III.

As paſſions rough the ſoul diſguiſe,
Till ſcience cultivates the mind;
So the rude ſtone unſhapen lies,
Till by the maſon's art refin'd.

IV.

Tho' ſtill our chief concern and care,
Be to deſerve a brother's name;
Yet ever mindful of the fair,
Their kindeſt influence we claim.

V.

Let wretches at our manhood rail;
But they who once our order prove,
Will own that we who build ſo well,
With equal energy can love.

VI.

Sing brethren then the craft divine,
(Beſt band of ſocial joy and mirth;)
With choral ſound and cheerful wine,
Proclaim its virtues o'er the earth.

XLI. SONG.

By Brother *John Jackſon*, S. G. W.

I.

See in the Eaſt the maſter plac'd,
How graceful unto us the ſight;
His wardens juſt he doth intruſt,
His noble orders to ſet right.
Where-e'er he liſt, his deacons ſtraightway run,
To ſee the lodge well tyl'd and work begun.

II.

Like *Tyre*'s ſons we then purſue
The noble ſcience we profeſs,
Each maſon to his calling true
Down to the loweſt from the beſt.
Square, plum, and level we do all maintain,
Emblems of juſtice are and ſhall remain.

King

III.

King *Solomon*, the great maſon,
Honour unto the craft did raiſe;
The *Tyrian* prince and widow's ſon,
Let ev'ry brother jointly praiſe:
Drink to the memory of all the three,
And toaſt their names in glaſſes charg'd full high.

XLII. SONG.

By brother *John Cartwright* of *Cheadle* in *Lancaſhire*.

Tune. Smile Britannia.

I.

Attend, attend the ſtrains
Ye maſons free, whilſt I
To celebrate your fame,
Your virtues ſound on high;
Accepted maſons, free and bold,
Will never live the dupes to gold.

II.

Great *Solomon* the king,
Great architect of fame;
Of whom all coaſts did ring,
Rever'd a maſon's name:
Like him, accepted, free, and bold,
True wiſdom we prefer to gold.

Since

III.

Since him the great and wiſe
Of every age and clime,
With fame that never dies,
Purſued the art ſublime;
Inſpir'd by heav'n, juſt and free,
Have honour'd much our myſtery.

IV.

The glorious paths of thoſe,
With heav'n-born wiſdom crown'd;
We every day diſcloſe,
And tread on ſacred ground;
A maſon, righteous, juſt and free,
Or elſe not worthy maſonry.

XLIII. SONG.

By the foregoing Hand.

Tune. The Bonny Broom.

I.

To maſonry your voices raiſe,
Ye brethren of the craft;
To that, and our great maſter's praiſe,
Let bumpers now be quaff'd:
True friendſhip, love and concord join'd,
Poſſeſs a maſon's heart;
Thoſe virtues beautify the mind,
And ſtill adorn the art.

CHORUS.

CHORUS.

Hail, all hail, my brethren dear,
All hail to ye alway;
Regard the art, while ye have life,
Revere it every day.

II.

Whilſt thus in unity we join,
Our hearts ſtill good and true;
Inſpired by the grace divine,
And no baſe ends in view:
We friendly meet, ourſelves employ,
To improve the fruitful mind;
With bleſſings which can never cloy,
But dignify mankind.

Chor. Hail, all hail, &c.

III.

No flinty hearts amongſt us are,
We're generous and kind;
The needy man our fortune ſhares,
If him we worthy find:
Our charity from Eaſt to Weſt,
To each worthy object we
Diffuſe, as is the great beheſt,
To every man that's free,

Chor. Hail, all hail, &c.

Thus

IV.

Thus bleſs'd and bleſſing well we know,
Our joys can never end;
For long as vital ſpirits flow;
A maſon finds a friend.
Then join your hearts and tongues with mine,
Our glorious art to praiſe;
Diſcreetly take the generous wine,
Let reaſon rule your ways.
Chor. Hail, all hail, &c.

XLIV.

An ODE *by the ſame Hand.*

RECITATIVE.

Bleſs'd be the day that gave to me
The ſecrets of free-maſonry;
In that alone m' ambition's plac'd,
In that alone let me be grac'd;
No greater titles let me bear,
Than what's pertaining to the ſquare.

AIR.

Tho' envious mortals vainly try,
On us to caſt abſurdity,

We

We laugh at all their ſpleen;
The levell'd man, the upright heart,
Shall ſtill adorn our glorious art,
Nor mind their vile chagrin:
The ermin'd robe, the rev'rend crozier too,
Have prov'd us noble, honeſt, juſt, and true.

CHORUS.

In vain then let prejudic'd mortals declare
Their hate of us maſons, we're truly ſincere;
If for that they deſpiſe us, their folly they prove,
For a maſon's grand maxim is brotherly love;
But yet, after all, if they'd fain be thought wiſe,
Let them enter the lodge, and we'll open their eyes.

XLV. SONG.

I.

How bleſs'd are we from ignorance freed,
And the baſe notions of mankind,
Here every virtuous moral deed
Inſtructs and fortifies the mind;
Hail! antient, hallow'd, ſolemn ground,
Where light and maſonry I found.

II.

Hence vile detractors from us fly,
Far to the gloomy ſhades of night,
Like owls that hate the mid-day ſky,
And ſink with envy from its light;

With

With them o'er graves and ruins rot,
For hating knowledge you know not.

III.

When we aſſemble on a hill,
Or in due form upon the plain;
Our maſter doth with learned ſkill
The ſecret plan and work explain:
No buſy eye, nor Cowan's ear,
Can our grand myſtery ſee or hear.

IV.

Our table deck'd with ſhining truth,
Sweet emblems that elate the heart;
While each attentive liſt'ning youth
Burns to perform his worthy part,
Reſolving with religious care,
To live by compaſs, rule, and ſquare.

V.

Our maſter watching in the Eaſt
The golden ſtreaks of riſing ſun;
To ſee his men at labour plac'd,
Who all like willing crafts doth run;
Oh! may his wiſdom ever be
Honour to us and maſonry.

VI.

Not far from him as Gnonom true,
Beauty ſtands with watchful eye,
Whoſe chearful voice our ſpirits renew,
And each his labour doth lay by;

His kind refreſhing office ſtill,
Inſpires each craft in maſon's ſkill.

VII.

See in the Weſt our oblong's length,
The brave *Corinthian* pillar ſtands
The lodge's friend and greateſt ſtrength,
Rewarding crafts with liberal hands;
Sure this our lodge muſt laſting be,
Supported by theſe Columns three.

VIII.

As bees from flowers honey brings,
Sweet treaſure to their maſter's ſtore;
So maſons do all ſacred things,
And wonders from the diſtant ſhores;
To enrich the lodge with wiſdom's light,
Where babbling folly's loſt in night.

IX.

Each *Roman* chief did proudly view
Their temples riſing to the ſky,
And as they nations did ſubdue,
They rais'd triumphal arches high;
Which got us maſons ſuch a name,
As vies with mighty *Cæſar*'s fame.

X.

* The kings who rais'd *Diana*'s columns,
With royal art, by ſkilful hands;
As prieſts recorded in their volumes,
And poets ſung to diſtant lands:

Th'ador-

* The Temple of *Diana*, at *Epheſus*.

Th'adoring world that did them ſee,
Forgot the enſhrin'd deity.

XI.

Such is our boaſt, my brethren dear,
Fellows to kings and princes too,
The maſter's gift ——was proud to wear,
As now the great and noble do;
The great, the noble, and the ſage,
MASONS rever'd from age to age.

CHORUS.

Then to each brother in diſtreſs,
Throughout the nations, parts, or climes,
Charge, brethren, to his quick redreſs,
As maſons did in ancient times;
From want and hardſhips ſet them free,
Bleſs'd with health and maſonry.

Nor once forget the lovely fair,
Divinely made of *Adam's* bone;
Whoſe heav'nly looks can baniſh care,
And eaſe the ſighing lover's moan;
To them whoſe ſoft enjoyment brings
Us heroes, architects and kings.

XLVI. SONG.

By brother *E—— P——*.

I.

Come fill up a bumper, and let it go round,
Let mirth and good fellowſhip always abound;
And let the world ſee,
That free-maſonry,
Doth teach honeſt hearts to be jovial and free.

II.

Our lodge, now compos'd of honeſt free hearts,
Our maſter moſt freely his ſecrets imparts;
And ſo we improve,
In knowledge and love,
By help from our mighty grand maſter above.

III.

Let honour and friendſhip eternally reign,
Let each brother maſon the truth ſo maintain;
That all may agree,
That free-maſonry,
Doth teach honeſt hearts to be honeſt and free.

IV.

In mirth and good fellowſhip we will agree,
For none are more bleſt or more happy than we;
And thus we'll endure,
While our actions are pure,
Kind heaven thoſe bleſſings to us doth inſure.

An

XLVII.

An ODE.

I.

Wake the lute and quivering ſtrings,
Myſtic truths *Urania* brings;
Friendly viſitant to thee,
We owe the depths of maſonry:
Faireſt of the virgin choir,
Warbling to the golden lyre;
Hail, divine *Urania* hail.

II.

Here in friendſhip's ſacred bower,
Thy downy wing'd and ſmiling hour;
Mirth invites, and ſocial ſong,
Nameleſs myſteries among:
Crown the bowl and fill the glaſs,
To ev'ry virtue, ev'ry grace;
To the brotherhood reſound
Health, and let it thrice go round.

III.

We reſtore the times of old,
The blooming glorious age of gold;
As the new creation free,
Bleſt with gay *Euphroſyne*:
We with god-like ſcience talk,
And with fair *Aſtrea* walk;
Innocence adorns the day,
Brighter than the ſmiles of *May*.

IV.

Pour the roſy wine again,
Wake a louder, louder ſtrain;
Rapid Zephyrs, as ye fly,
Waft our voices to the ſky;
While we celebrate the nine,
And the wonders of the trine.
While the angels ſing above,
As we below, of peace and love.

XLVIII. SONG.

By brother *E*—— *P*——.

I.

Hail, ſacred art, by heav'n deſign'd
A gracious bleſſing for all mankind;
Peace, joy, and love, thou doſt beſtow,
On us thy votaries below.

II.

Bright wiſdom's footſteps here we trace,
From *Solomon* that prince of peace;
Whoſe glorious maxims we ſtill hold,
More precious than rich *Ophyr*'s gold.

III.

His heavenly proverbs to us tell,
How we on earth ſhould ever dwell;
In harmony and ſocial love,
To emulate the bleſt above.

Now

IV.

Now having wiſdom for our guide,
By its ſweet precepts we'll abide;
Envy and hatred we'll diſpel,
No wrathful fool with us ſhall dwell.

V.

Vain, empty grandeur ſhall not find
Its dwelling in a maſon's mind;
A maſon who is true and wiſe,
Its glitt'ring pomp always deſpiſe.

VI.

Humility, love, joy, and peace,
Within his mind ſhall fill their place;
Virtue and Wiſdom thus combin'd,
Shall decorate the maſon's mind.

XLIX. SONG.

Tune——God ſave the King.

I.

Hail! Maſonry divine,
Glory of ages ſhine,
Long may'ſt thou hold;
Where-e'er thy lodges ſtand,
May they have great command,
And always grace the land,
Thou art divine.

II.

Great fabrics ſtill ariſe,
And touch the azure ſkies,
Great are thy ſchemes;
Thy noble orders are
Matchleſs beyond compare,
No art with thee can ſhare,
Thou art divine.

III.

Hiram, the architect,
Did all the craft direct,
How they ſhould build;
Solomon, great *Iſrael*'s king,
Did mighty bleſſings bring,
And left us room to ſing,
Hail! royal ART!

L. SONG.

I.

Let maſons be merry each night when they meet,
And always each other moſt lovingly greet,
Let envy and diſcord be ſunk in the deep
By ſuch as are able great ſecrets to keep,
Let all the world gaze on our art with ſurpriſe,
They're all in the dark till we open their eyes.

II.

Whoever is known to act on the ſquare,
And likewiſe well ſkill'd in our ſecrets rare,

Are

Are always reſpected, whether wealthy or poor,
And ne'er yet was careleſs of matters that's pure.
Their actions are bright, and their lives ſpent in love,
At length will be happy in the grand lodge above.

III.

We are brothers to princes, and fellows to kings,
Our fame thro' the world continually rings;
As we lovingly meet, ſo we lovingly part,
No maſon did ever bear malice at heart:
The fool that's conceited we'll never deſpiſe,
Let him come to the lodge, and we'll make him more wiſe.

IV.

The ſanctum ſanctorum by maſons was fram'd,
And all the fine works which the temple contain'd,
By *Hiram*'s contrivance, the pride of my ſong,
The noiſe of a tool was not heard along;
And the number of maſons that round it move,
By him were directed, inſpir'd from above.

LI. SONG.

I.

If unity be good in every degree,
What can be compar'd with that of maſonry?
In unity we meet, and in unity we part;
Let every maſon chorus, hail, mighty art!
Let every, &c.

The

II.

The vulgar often murmurs at our noble art,
Becauſe the great arcanum we don't to them impart;
In ignorance let them live and in ignorace let them die,
Be ſilent and ſecret let every maſon cry.
Be ſilent, &c.

III.

Let a bumper be crown'd unto the art of maſonry,
And to each jovial brother that is a maſon free;
We act upon the ſquare, on the level we'll depart,
Let every maſon ſing, hail, glorious art.
Let every, &c.

LII. SONG.

Tune—The Miller of Mansfield.

I.

How happy a maſon whoſe boſom ſtill flows
With friendſhip, and ever moſt chearfully goes;
The effects of the myſteries lodg'd in his breaſt,
Myſteries rever'd and by princes poſſeſt.
Our friends and our bottle we beſt can enjoy,
No rancour or envy our quiet annoy,
Our plumb, line, and compaſs, our ſquare and our tools
Direct all our actions in virtue's fair rules.

II.

To *Mars* and to *Venus* we're equally true,
Our hearts can enliven, our charms can ſubdue;

Let

Let the enemy tell, and the ladies declare
No claſs or profeſſion with maſons compare;
To give a fond luſtre we ne'er need a creſt,
Since honour and virtue remain in our breaſt;
We'll charm the rude world when we clap, laugh and
ſing,
If ſo happy a maſon, ſay who'd be a king.

LIII. SONG.

Tune—Hail Maſonry, *&c.*

I.

Let worthy brethren all combine
For to adorn our myſtic art,
So as the craft may ever ſhine,
And cheer each faithful brother's heart;
Then, brethren, all in chorus ſing,
Proſper the craft and bleſs the king.

II.

We level'd, plumm'd and ſquar'd, a right,
The five noble orders upright ſtands,
Wiſdom and ſtrength, with beauty's height,
The wonder of the world commands.
Then brethren all, &c.

III.

Ye fools and Cowans all, who plot
For to obtain our myſtery,
Ye ſtrive in vain, attempt it not,
Such creatures never ſhall be free;
Then brethren all, &c.

The

IV.

The wiſe, the noble, good, and great,
Can only be accepted here;
The knave or fool, tho' deck'd in ſtate,
Shall ne'er approach the maſter's chair,
Then brethren all, &c.

V.

Now fill your glaſſes, charge them high,
Let our grand maſter's health go round;
And let each here o'er-flow with joy,
And love and unity abound.
Then brethren all, &c.

LIV. SONG.

I.

Let maſons ever live in love,
Let harmony their bleſſings prove,
And ſacred lodge on earth the place,
Where freedom ſmiles in every face.

CHORUS.

Live free-maſons, free-maſons live and love,
And ſhew that your types are from above.

II.

Behold the world all in amaze,
Each curious eye with tranſport gaze,
They look, they like, they wiſh to be,
What none can gain, except he's free,
Chor. Live free-maſons, &c.

Then

III.

Then let each brother charge full high,
And let us drink the memory,
Of *Hiram* and king *Solomon*,
Whoſe fame has thro' all ages run.

Chor. Live free-maſons, &c.

LV. SONG.

By brother *Robert Hall.*

Tune—Rule Britannia.

I.

When Maſonry, by heav'n's decree,
Aroſe from father *Adam*'s brain,
This, this was the charter of the fraternity,
And ſecrecy ſhall guard the ſame.

CHORUS.

Hail maſonry, for ever, ever may thou be,
To all but us a myſtery.

II.

The brethren all upright and juſt,
Shall ever act upon the ſquare;
Until that the world diſſolves to duſt,
The needy ſhall their bounty ſhare.

Chor. Hail maſonry, &c.

III.

True moral men, ſincere and free,
Shall wiſdom's dictates ſtill impart,
And mirth and joy, and true ſocial unity,
Shall bleſs thoſe peaceful ſons of art.

Cho. Hail maſonry, &c.

IV.

The Cowan and the crafty knave,
Shall never tread the ſacred ground,
The griping miſer, traitor, nor the abject ſlave,
In maſons lodge ſhall ne'er be found,

Cho. Hail maſonry, &c.

V.

But if he's honeſt, juſt and true,
His life and actions clear and bright;
Report him, and prepare him, and inveſt him too,
For he's the man ſhall ſee the light.

Cho. Hail maſonry, &c.

LVI.

A NEW SONG,

By the foregoing Hand.

I.

When Sol, aſcending from the Eaſt,
Projects his rays into the Weſt,

And

And darkneſs turns to light:
With upright emblem wiſdom ſtands,
And quickly he does give commands,
To ſee the lodge til'd right.

II.

In ſolemn form he then declares,
The lodge is open, work prepares,
No greater joys we aſk;
Attentive then to work we fall,
Obedient to our maſter all,
Each to perform his taſk.

III.

We ſquare our deeds by virtue's plan,
And dignify each honeſt man,
With ſecrets ſtill unknown;
The monarch, ſtateſman, and divine,
Unite in maſons grand deſign,
And in the lodge have ſhone.

IV.

But when the bright meridian ſun,
One half his daily courſe has run,
And makes the ſhorteſt ſhade;
We then erect fair beauty's pile,
Which makes each maſon ſing and ſmile,
For virtue's joys ne'er fade.

V.

Our glaſſes charg'd in ſolemn ſtate,
We drink to all the good and great,

That

That love free-maſonry;
We toaſt our brethren, friends, and wives,
And thus we maſons always ſtrive,
In friendſhip to agree.

VI.

In mirth we ſpend the time of Eaſt,
'Till Sol declines into the Weſt,
Then ſtrength performs his part;
And to compleat the maſon's life,
Each haſtes unto his girl or wife,
To propagate the art.

LVI.

A NEW MASONS SONG.

I.

As long as our coaſt does with whiteneſs appear,
Still maſons ſtand foremoſt in verſe;
Whilſt harmony, friendſhip, and joys are held dear,
New bands ſhall our praiſes rehearſe.

CHORUS.

Though lodges leſs favoured, leſs happy, decay,
Deſtroyed by old time as it runs;
Tho' Albions, Gregorians and Bucks fade away,
Still maſons ſhall live in their ſons.

If

II.

If envy attempts our ſucceſs to impede,
United we will trample her down:
If faction ſhould threaten, we'll ſhew we're agreed,
And diſcord ſhall own we are one.
Chor. Tho' lodges, &c.

III.

Whilſt with ardour we glow, this our order to raiſe,
Promoting its welfare and peace:
Old maſons return, our endeavours to praiſe,
And new ones confirm the increaſe.
Chor. Tho' lodges, &c.

IV.

Go on, cries our parents, for time is your friend,
Its flight ſhall increaſe your renown;
And mirth ſhall your gueſt be, and Bacchus attend,
And joy all your meetings ſhall crown.
Chor. Tho' lodges, &c.

LVIII. SONG.

I.

Ariſe gentle muſe, who with wiſdom inſpires,
Each boſom that's ardent in virtuous deſires;
For from glorious actions, the bliſs that accrues,
Is the worth all admire, and each maſon purſues.

CHORUS.

Hence harmony ſprings, 'tis the cement of love,
Fair freedom on earth, and bright union above.

II.

Indignant around us, tho' diſcord is ſeen,
And malice full loaded, venemous ſpleen;
To the one we'll be deaf, to the other be blind,
For virtue will always give ſtrength to the mind.
Hence harmony ſprings, &c.

III.

Thus beauty's gay charms, with luſtre divine,
Our art ſhall adorn, which for ever will ſhine,
'Till time circling round ſhall unfold the great truth
Which thus has united the ſage and the youth.
Hence harmony ſprings, &c.

LIX. SONG.

I.

Begin, O ye muſes, a free-maſon's ſtrain;
Let the numbers be gentle, and eaſy, and plain,
While thus in concert we joyfully ſing,
Each brother's happy and bleſt as a king,
For princes diſdain not companions to be,
With a man that's own'd for a maſon and free.

II.

Why ſeek the beſt nobles our myſtery to know,
And rather ſing here than ſip tea with a beau;
The notes of knowledge more powerfully call,
Than fav'rite at court, or toaſt at a ball;
For truth's ſake a lord is of equal degree *,
With a man that is own'd for a maſon and free.

* The higheſt perſon in the lodge is upon a level with the loweſt (the officers excepted) but when out of the lodge, all due diſtinction is ſtrictly obſerved: and free maſons are ſo far from taking any liberty with noble brothers on account of maſonical familiarity, that they pay them more homage than the reſt of mankind.

III.

Great *Jove* firſt lighted the glorious flame
Of ſcience, that ſages free-maſonry name,
From *Adam* it paſt to the patriarchs old,
And wiſeſt of kings did prefer it to gold;
Hiram of *Tyre* join'd with him to be,
Of the number of thoſe that were maſons and free.

IV.

The *Gregs* and the *Gallics* *, and others they ſay,
Have ſet up their lodges, and mimic our way;
But frogs claim a curſe when they croak from the fen,
And monkies a kick when they imitate men;
In vain ſhallow mortals the rivals would be,
To the man that is own'd for a maſon and free.

V.

The wiſdom of *Greece* and old *Rome* we explore,
Nay paſs to the learn'd of the *Memphian* ſhore,
What ſecrets *Euphrates* and *Tygres* have known,
And *Paleſtine* gather'd, are here made our own;
Well may the world wonder what ſtrange things we ſee,
With the man that is known a free maſon to be.

VI.

Tho' women from lodges are always debarr'd,
Dear fair ones repent not, nor cenſure too hard;
No rivals are here, no not even in glaſs,
Where fribbles ſo doat on the ſhade of an aſs;

* See the note to the 36th Song.

Your own deareſt pictures, our hearts could you ſee,
Would be found in the boſom of him that is free.

VII.

The graces and virtue here mutually join,
And ſcience and knowledge the ſoul to refine:
Bleſs'd concord and eagle-high truth hover round,
And face to face friendſhip cries, ſee the bowl crown'd;
Here's a health, let it paſs with the number of three,
To him that is known a good maſon and free.

LIX. SONG.

I.

When a lodge of free maſons are cloath'd in their aprons,
In order to make a new brother,
With firm hearts and clean hands they repair to their ſtands,
And juſtly ſupport one another.

II.

Truſty brother take care, of *Eve*'s droppers beware,
'Tis a juſt and a ſolemn occaſion;
Give the word and the blow, that workmen may know
You are going to make a free maſon.

III.

The maſter ſtands due, and his officers too,
While craftsmen are plying their ſtation;
The deacons doth ſtand right for the command
Of a free and an accepted maſon.

IV.

Now traverſe your ground, as in duty you're bound,
And revere the moſt ſacred oration,
That leads to the way, and proves the firſt ray,
Of the light of an accepted maſon.

V.

Here's tokens and ſigns, with problems and lines,
And room too for deep ſpeculation;
Here virtue and truth are taught to the youth,
When firſt he is bound to a maſon.

VI.

Hieroglyphicks bright, and light reverts light,
On the rules and tools of vocation;
We work and we ſing, the craft and the king,
'Tis both duty and choice in a maſon.

VII.

What's ſaid or is done, is here truly laid down,
In form of our high inſtallation;
Yet I challenge all men to know what I mean,
Unleſs he's an accepted maſon.

VIII.

The ladies claim right to come into our light,
Since the apron they ſay is their bearing;
Can they ſubject their will, and keep their tongues ſtill,
And let talking be chang'd into hearing.

IX.

This difficult taſk is the leaſt we can aſk
To ſecure us on ſundry occaſions,
When with this they comply, our utmoſt we'll try
To raiſe lodges for lady free maſons.

X.

'Till this can be done, muſt each brother be mum,
Tho' the fair one ſhould wheedle and teaze on,
Be juſt, true, and kind, but ſtill bear in mind,
At all times, that you are a free maſon.

An O D E.

By brother *Edward Fenner.*

With grateful hearts your voices raiſe,
To ſound the great Creator's praiſe,
Who by his word diſpell'd the night,
And form'd the radiant beams of light;
Who fram'd the heav'ns, the earth, the ſkies,
And bid the wondrous fabric riſe,
Who view'd his work and found it juſt,
And then created man from duſt.

Happy in *Eden* was he laid,
Nor did he go aſtray,
Till, by the ſerpent, *Eve* betray'd,
Firſt fell and led the way.

But falling from this happy plain,
Subject to various wants and pain,
Labour and art muſt now provide,
What *Eden* freely once ſupply'd;
Some learn'd to till th'unwilling ground;
Some bid the well-ſtrung harp to ſound;
Each different arts purſu'd and taught,
Till to perfection each was brought.

Maſons purſue the truth divine,
We cannot go aſtray,
Since three great lights conjointly ſhine,
To point us out the way.

Zion appears, rejoice, rejoice,
Exult, and hear, obey the voice,
Of mercy and enlightening grace,
Recalling us to *Eden*'s place;
With faith believe, and hope purſue,
And mercy ſtill for mercy ſhew;
Proclaim aloud, with grateful theme,
The great Redeemer's bleſſed name.

The Eaſtern ſtar now ſhews us light,
Let us not go aſtray;
Let faith, hope, charity unite,
To chear the gladſome way.

LXI. SONG.

LXI. SONG.

I.

Ye thrice happy few,
Whoſe hearts have been true;
In concord and unity found;
Let's ſing and rejoice,
And unite ev'ry voice,
To ſend the gay chorus around, to ſend the gay chorus around.

CHORUS.

For like pillars we ſtand,
An immovable band,
Cemented by powers from above;
Then freely let's paſs
The generous glaſs,
To maſonry, friendſhip and love, to maſonry, friendſhip and love.

II.

The grand architect,
Whoſe word did erect
Eternity, meaſure, and ſpace,
Firſt laid the fair plan,
On which we began,
Cement of harmony and peace, cement of harmony and peace.

Chor. For like pillars we ſtand, &c.

Whoſe

III.

Whoſe firmneſs of hearts,
Fair treaſure of arts,
To the eyes of the vulgar unknown;
Whoſe luſtre can beam,
New dignity and fame,
On the pulpit, the bar, or the throne. *Encore.*

Chor. For like pillars we ſtand, &c.

IV.

Indiſſoluble bands,
Our hearts and our hands,
In ſocial benevolence bind;
For true to his cauſe,
By immutable laws,
A maſon's a friend to mankind. *Encore.*

Chor. For like pillars we ſtand, &c.

V.

Let joy flow around,
And peace olive-bound,
Preſide at our myſtical rites,
Whoſe candour maintains
Our auſpicious domains,
And freedom with order unites. *Encore.*

Chor. For like pillars we ſtand, &c.

VI.

Nor let the dear maid
Our myſteries dread,

Nor

Nor think them repugnant to love;
To beauty we bend,
And her empire defend,
Her empire deriv'd from above. *Encore.*
Chor. For like pillars we ſtand, &c.

VII.

Then let's all unite,
Sincere and upright,
On the level of virtue to ſtand;
No mortals can be,
More happy than we,
With a brother and friend in each hand.
Chor. For like pillars we ſtand, &c..

LXII. SONG.

I.

Whoever wants wiſdom, muſt with ſome delight,
Read, ponder, and pore, noon, morning, and night;
Muſt turn over volumes of gigantic ſize,
Enlighten his mind, tho' he puts out his eyes.
Derry down, &c.

II.

If a general wou'd know how to muſter his men,
By thouſands, by hundreds, by fifties, by ten;
Or level his ſiege on high caſtle or town,
He muſt borrow his precepts from men of renown.
Derry down, &c.

Wou'd

III.

Wou'd a wry-fac'd phyſician or parſon excel,
In preaching or giving a ſanctified ſpell;
He firſt muſt read *Galen* and *Tillotſon* thro'
E'er he gets credentials or buſineſs to do.
Derry down, &c.

IV.

But theſe are all follies, free-maſons can prove,
In the lodge they find knowledge, fair virtue and love;
Without deaf'ning their ears, without blinding their eyes,
They find the compendious way to be wiſe:
Derry down, &c.

LXIII. SONG.

I.

Come, ye elves that be,
Come follow, follow me;
All you that guards have been
Without, and ſerv'd within:
Sing, let joy thro' us reſound,
For all this lodge is ſacred ground.

II.

Guides too, that fairies are,
Come five by five prepare:
Come bring freſh oil with ſpeed,
Your dying lamps to feed;
All trimm'd in new and glitt'ring light,
To welcome garments that are white.

Come

III.

Come ſeraphs too, that be
Bright rulers, three by three;
Attend on me your queen,
Two handmaids led between:
Whilſt all around this health I name,
Shall make the hollow ſounds proclaim.

IV.

Whilſt ſylvans and ſylvan loves,
O'er mountains and in groves;
With brighter gems and ſprightly dames,
Of fountains and of flames:
With joyful noiſe our hands and feet,
Shall echo, and the ſound repeat.

V.

Whilſt we who ſing and love,
And live in ſprings above;
Deſcend, deſcend, do we,
With maſons to be free:
Where ſprings of wine revive each face,
And ſtreams of milk flow round the place.

VI.

Whilſt cherubs guard the door,
With flaming ſword before;
We thro' the key-hole creep,
And there unſeen we peep:
O'er all their jewels ſkip and leap,
And trip it, trip it, ſtep by ſtep.

VII.

Or as upon the green,
We fairies turn unſeen,
So here we make a ring,
While merry maſons ſing:
Around their crowns we whirl apace,
And not one ſingle hair miſplace.

VIII.

And down from thence we jump,
All with a ſilent thump;
None hear our feet rebound,
Round, round the table, round:
Nor ſees us whilſt we nimbly paſs,
Thrice round the rim of ev'ry glaſs.

IX.

But if any crumbs withal,
Down from their table fall;
With greedy mirth we eat,
No honey is ſo ſweet:
And when they drop it from their thumb,
We catch it *ſupernaculum*.

X.

Now as for maſonry,
Altho' we are not free,
In lodges we have been,
And all their ſigns have ſeen:
Yet ſuch love to the craft we bear,
Their ſecrets we will ne'er declare.

LXIV. SONG.

Tune—The Mulberry Tree.

Ye ſons of great ſcience, impatient to learn
What's meant by a maſon, you here may diſcern:
He ſtrengthens the weak, is a guide to the blind,
And the naked he cloaths, and befriends human kind.

Cho. All ſhall yield to Maſonry, all ſhall yield to Maſonry,
Bend to thee, bleſt Maſonry; bend to thee, bleſt Maſonry;
Matchleſs was he, who founded thee,
And thou like him immortal ſhall be,
And thou like him immortal ſhall be.

He walks on the level of honour and truth,
And ſhuns the vile paſſions of folly and youth;
The compaſs and ſquare all his actions improve,
And his ultimate object is brotherly love.
All ſhall yield, &c.

By feeling inſpir'd, he doth bounty impart,
For charity reigneth at large in his heart;
The indigent brother reliev'd from his woes,
Feels a pleaſure inferior to him who beſtows.
All ſhall yield, &c.

In the temple of Truth he nobly ſhall riſe,
Supported by that which *Solomon* did prize;
Thus rear'd and adorn'd, ſtrength and beauty unite,
And he views the fair ſtructure with inward delight.
All ſhall yield, &c.

With fortitude bleſt, he's a ſtranger to fears,
And govern'd by prudence, he cautiouſly ſteers;

Till temperance ſhews him the part of content,
And juſtice unveil'd gives a ſign of conſent,
All ſhall yield, &c.

Thus a maſon I've drawn and ſet forth to your view,
And envy muſt own that the picture is true;
Then members become, let's be brethren and friends,
There's a ſecret remaining will make you amends.
All ſhall yield, &c.

Prologues and Epilogues.

A PROLOGUE.

Spoken by Mr. *Griffith*, at the Theatre Royal, *&c.*

IF to delight and humanize the mind,
The ſavage world in ſocial ties to bind;
To make the moral virtues all appear
Improv'd and uſeful, ſoften'd from ſevere:
If theſe demand the tribute of your praiſe,
The teacher's honour, or the poet's lays;
How do we view them all compris'd in Thee,
Thrice honour'd and myſterious MASONRY!
By Thee erected, ſpacious domes ariſe,
And ſpires aſcending glittering in the ſkies;
The wond'rous whole by heav'nly art is crown'd,
And order in diverſity is found;
Thro' ſuch a length of ages, ſtill how fair,
How bright, how blooming do thy looks appear;

And

And ſtill ſhall bloom.—Time, as it glides away,
Fears for its own, before thine ſhall decay;
The uſe of accents from thy aid is thrown,
Thou form'ſt a ſilent language of thy own:
Diſdain'ſt that records ſhould contain thy art,
And only liv'ſt within the faithful heart.——
Behold where kings and a long ſhining train
Of garter'd heroes wait upon thy reign,
And boaſt no honour but a maſon's name.
Still in the dark let the unknowing ſtray;
No matter what they judge, or what they ſay;
Still may thy myſtic ſecrets be conceal'd,
And only to a brother be reveal'd.

PROLOGUE.

As a wild Rake that courts a virgin fair,
And tries in vain her virtue to enſnare:
Tho' what he calls his heav'n he may obtain,
By putting on the matrimonial chain:
At length enrag'd to find ſhe ſtill is chaſte,
Her modeſt fame maliciouſly would blaſt;
So ſome at our fraternity do rail,
Becauſe our ſecrets we ſo well conceal,
And curſe the ſentry with the flaming ſword,
That keeps eve-droppers from the maſon word;
Tho' rightly introduc'd all true men may
Obtain the ſecret in a lawful way,
They'd have us counter to our honour run;
Do what they muſt blame us for when done;

And

And when they find their teazing will not do,
Blinded with anger, heighth of folly ſhow,
By railing at the thing they do not know.
Not ſo the aſſembly of the *Scottiſh* kirk,
Their wiſdoms went a wiſer way to work:
When they were told that maſons practis'd charms,
Invok'd the de'il, and rais'd tempeſtuous ſtorms,
Two of their body prudently they ſent,
To learn what could by maſonry be meant.
Admitted to the lodge and treated well,
At their return the aſſembly hop'd they'd tell.
We ſay nea mere than this (they both reply'd)
Do what we've done and ye'll be ſatisfy'd.

A PROLOGUE.

As ſome crack'd chymiſt of projecting brain,
Much for diſcovering, but more for gain;
With toil, inceſſant labours, puffs and blows
In ſearch of ſomething nature won't diſcloſe,
At length his crucibles and meaſures broke,
His fancy'd gain evaporate in ſmoke.
So ſome preſumptuous ſtill attempt to trace
The guarded ſymbol of our ancient race;
Enwrapp'd in venerable gloom it lies,
And mocks all ſight but of a maſon's eyes;
Like the fam'd ſtream enriching *Egypt*'s ſhore,
All feel its uſe—but few its ſource explore.

All ages ſtill muſt owe, and every land
Their pride and ſafety to the maſon's hand.
Whether for gorgeous domes renown'd afar,
Or ramparts ſtrong to ſtem the rage of war;
All we behold in earth or circling air,
Proclaims the power of compaſſes and ſquare.
The heaven-taught ſcience queen of arts appears,
Eludes the ruſt of time, and waſte of years.
Thro' form and matter are her laws diſplay'd,
Her rule's the ſame by which the world was made.
Whatever virtue grace the ſocial name,
Thoſe we profeſs, on thoſe we found our fame;
Wiſely the lodge looks down on tinſel ſtate,
Where only to be good, is to be great.
Such ſouls by inſtinct to each other turn,
Demand alliance, and in friendſhip burn;
No ſhallow ſchemes, no ſtratagems nor arts,
Can break the cement that unites their hearts.
Then let pale envy, rage, and every name
Of fools miſtaking infamy for fame;
Such have all countries and all ages borne,
And ſuch all countries and all ages ſcorn;
Glorious the temple of the ſylvan queen,
Pride of the world at *Epheſus* was ſeen,
A witleſs wretch, the *Prichard* of thoſe days,
Stranger to virtue and unknown to praiſe,
Crooked of ſoul and fond of any name,
Conſign'd the noble monument to flame:
Vain madman! if ſo thinking to deſtroy,
The Art which cannot but with nature die.

Still with the craft, ſtill ſhall his name ſurvive,
And in our glory his diſgrace ſhall live;
While his Cowans no more admittance gain
Then *Epheraimites* at *Jordan*'s paſſage ſlain.

A PROLOGUE.

You've ſeen me oft in gold and ermin dreſt,
And wearing ſhort liv'd honours on my breaſt;
But now the honourable badge I wear,
Gives an indelible high character:
And thus by our grand maſter am I ſent,
To tell you what by maſonry is meant.
If all the ſocial virtues of the mind;
If an extenſive love to all mankind;
If hoſpitable welcome to a gueſt,
And ſpeedy charity to the diſtreſs'd:
If due regard to liberty and laws,
Zeal for our king and for our country's cauſe;
If theſe are principles deſerving fame,
Let MASONS then enjoy the praiſe they claim:
Nay more, though war deſtroys what maſons build,
E'er to a peace inglorious we would yield,
Our ſquares and trowels into ſwords we'll turn,
And make our foes the wars they menace mourn;
For their contempt we'll no vain boaſter ſpare,
Unleſs by chance we meet a MASON there.

Spoken by a BROTHER.

While others ſing of wars and martial feats,
Of bloody battles and of fam'd retreats;
A more noble ſubject ſhall my fancy raiſe,
And MASONRY alone ſhall claim my praiſe:
Hail! Maſonry, thou royal art divine,
Blameleſs may I approach thy ſacred ſhrine;
Thy radiant beauties let me there admire,
And warm my heart with thy celeſtial fire:
Ye wilful blind, ſeek not your own diſgrace,
Be ſure you come not near the hallowed place,
For fear too late your raſhneſs you deplore,
And terrors feel by you unthought before.
With joy my faithful brethren here I ſee,
Joining their hearts in love and unity;
Still ſtriving each other to excel
In ſocial virtues and in doing well:
No party jars, no politic debate,
Which often wrath excites, and feuds create;
No impious talk, no fleerings jeſts nor brawls,
Was ever heard within our peaceful walls,
Here in harmonious concert friendly join,
The prince, the ſoldier, tradeſman, and divine,
And to each other mutual help afford;
The honeſt farmer, and the noble lord.
Freedom and mirth attend the cheerful bowl,
Refreſh the ſpirits, and enlarge the ſoul;
The cordial we with moderation uſe,
For temperance admits of no abuſe;

Pru-

Prudence we praiſe and fortitude commend,
To juſtice always and her friends a friend:
The ſcoffing tribe the ſhame of *Adam's* race,
Deride thoſe myſteries which they cannot trace;
Profane ſolemnities they never ſaw,
And lying libels to them are a law;
The book of maſonry they may in vain explore,
And turn myſterious pages o'er and o'er;
Hoping the great arcanum to attain,
But endleſs their toil, and fruitleſs all their pain:
They may as well for heat to *Greenland* go,
Or in the torrid regions ſeek for ſnow;
The royal craft the ſcoffing tribe deſpiſe,
And veils their ſecrets from unlawful eyes.

An EPILOGUE.

Spoken by Mrs. *Thurmond*, a maſon's wife.

With what malicious joy, e'er I knew better,
Have I been wont the maſons to be-ſpatter;
How greedily have I believ'd each lie
Contriv'd againſt that fam'd ſociety;
With many more complain'd—'twas very hard,
Women ſhould from their ſecrets be debar'd,

When kings and ſtateſmen to our ſex reveal
Important ſecrets which they ſhould conceal,
That beauteous ladies by their ſparks ador'd
Never cou'd wheedle out the maſon's word;
And oft their favours have beſtow'd in vain,
Nor could one ſecret for another gain:
I thought, unable to explain the matter,
Each maſon ſure muſt be a woman hater:
With ſudden fear and diſmal horror ſtruck,
I heard my ſpouſe was to ſubſcribe the book.
By all our loves I begg'd he would forbear;
Upon my knees I wept, and tore my hair;
But when I found him fix'd, how I behav'd,
I thought him loſt, and like a fury rav'd;
Believ'd he would for ever be undone,
By ſome ſtrange operation undergone,
When he came back, I found a change 'tis true,
But ſuch a change as did his youth renew:
With roſy cheeks and ſmiling grace he came,
And ſparkling eyes that ſpoke a bridegroom's flame.
Ye married ladies 'tis a happy life,
Believe me, that of a free-maſon's wife,
Tho' they conceal the ſecrets of their friends,
In love and truth they make us full amends.

Spoken

Spoken by Mrs. BELLAMY.

Well, here I'm come to let you know my thoughts;
Nay, ben't alarm'd, I'll not attack your faults;
Alike be ſafe, the cuckold and the wit,
The cuckold-maker and the ſolemn cit.
I'm in good humour, and am come to prattle;
Han't I a head well turn'd, d'ye think, to rattle?
But to clear up the point, and to be free,
What think you is my ſubject? MASONRY:
Tho' I'm afraid, as lawyers caſes clear,
My learn'd debate will leave you as you were.
But I'm a woman—and when I ſay that,
You know we'll talk—altho' we know not what:
What think you, ladies, e'nt it very hard,
That we ſhould from this ſecret be debarr'd.
How comes it that the ſofter hours of love,
To wheedle out this ſecret fruitleſs prove?
For we can wheedle when we hope to move.
What can it mean, why all this mighty pother,
Theſe myſtic ſigns, and ſolemn calling, brother;
That we are qualify'd in ſigns are known,
We can keep ſecrets too, but they're our own.
When my good man firſt went to be a maſon,
Tho' I reſolv'd to put the ſmoother face on;
Yet to ſpeak truly, I began to fear
He muſt ſome dreadful operation bear;
But he return'd, to ſatisfy each doubt,
And brought home ev'ry thing he carried out:

Nay

Nay, came improv'd, for on his face appear'd
A pleaſing ſmile that ev'ry ſcruple clear'd.
Such added complaiſance, ſo much good nature,
So much, ſo ſtrangely alter'd for the better;
That to increaſe the mutual dear delight!
Wou'd he were made a maſon ev'ry night.

EPILOGUE.

Spoken by Mrs. HORTON.

Where are theſe hydras? let me vent my ſpleen;
Are theſe free-maſons? Bleſs me! theſe are men!
And young and briſk too: I expected monſters,
Brutes more prodigious than *Italian* ſongſters.
Lord, how report will lie, how vain's this pother;
Theſe look like ſparks who only love each other!
[*Ironically.*
Let eaſy faiths on ſuch groſs tales rely,
'Tis falſe by rules of phyſiognomy,
I'll ne'er believe it, poz, unleſs I try.
In proper time and place, there's little doubt
But one might find their wond'rous ſecrets out;
I ſhrewdly gueſs, egad, for all their ſhyneſs;
They'd render ſigns and tokens too of kindneſs;
If any truth in what I here obſerve is,
They'll quit ten brothers for one ſiſter's ſervice:
But hold, wild fancy, whether haſt thou ſtray'd?
Where man's concern'd, alas, how frail's a maid!

I'm

I'm come to ſtorm, to ſcold, to rail, to rate,
And ſee, the accuſer's turn'd the advocate.
Say to what merits might I not pretend,
Who, tho' no ſiſter, do yet prove your friend:
Wou'd beauty thus but in your cauſe appear,
'Twere ſomething, Sirs, to be accepted there:
[Pointing to the boxes.
Ladies, be gracious to the myſtic arts,
And kindly take the gen'rous maſons parts;
Let no loquacious fop your joys partake,
He ſues for telling, not for kiſſing ſake:
Firm to their truſt, the faithful craft conceal;
They cry no roaſt-meat, fare they ne'er ſo well;
No tell-tale ſneer ſhall raiſe the conſcious bluſh,
The loyal brother's word is always—huſh.
What tho' they quote old *Solomon*'s decree,
And vainly boaſt that thro' the world they're free;
With eaſe you'll humble the preſumptuous braves,
One kind regard makes all theſe freemen ſlaves.

An EPILOGUE.

Well, heavens be prais'd, the mighty ſecret's out;
The ſecret that has made ſo ſtrange a rout:
This moment I was taught behind the ſcenes,
What every word, and ſign, and token means;
A charming ſecret, but I muſt conceal it,
If time, at nine months end, does not reveal it:
What monſtrous horrid lies do ſome folks tell us,
Why maſons, ladies, are quite clever fellows:
They're

They're lovers of our ſex, as I can witneſs,
And ne'er act contrary to * Moral Fitneſs:
If any of ye doubt it, try the maſons,
They'll not deceive your largeſt expectations;
Let no miſgrounded apprehenſions ſeize ye,
They won't do any thing that can diſpleaſe ye;
They're able workmen, and compleatly ſkill'd in
The trueſt arts and myſteries of building:
They'll build up families, and as moſt fit is,
Not only will erect, but people cities;
They'll fill as well as fabricate your houſes,
And propagate a race of ſtrong-built ſpouſes.
If ſuch their gifts; ſuch, ladies, is their merit,
So great their ſkill, and ſtrength, and life, and ſpirit;
What female heart can be ſo very hard,
As to refuſe them their deſerv'd reward.
Once on a time (as heathen ſtory ſay)
Two maſon-gods to *Troy* town took their way:
Arriv'd, and hir'd to work, to work they fell;
Hard was their taſk, but executed well:
With more than human ſtrength, theſe heav'nly powers,
Rais'd the impregnable *Dardanian* towers;
Thoſe towers which long ſecur'd the *Trojan* dames,
From *Grecian* raviſhers, and *Grecian* flames;
Gratis they did it, whatſoe'er was done,
Wrong'd of their pay by king *Laomedon:*
Baſe ſordid ſoul, of princes the diſgrace;
But heav'n his guilt aveng'd upon his race:

Moſt

* Alluding to CHUBB's Eſſay—ſo intitled.

Moſt rudely did his *Troy* at length expire,
Reduc'd to aſhes by vindictive fire.
Ladies, this ſtory's written for your learning;
Let *Troy*'s example fright you all from burning;
Let it this truth in every breaſt inſpire,
That every workman's worthy of his hire;
But ſure ſuch virtue in the preſent age is,
None will defraud the brethren of their wages;
None will tranſgreſs the laws of common ſenſe,
Which gives both ſexes due benevolence:
A maſon's full reward then do not grudge,
As every maſon is your humble drudge:
Then treat the craft, ye fair, with kind regard;
And give 'em, in your ſmiles, their beſt reward:
Give 'em to boaſt, where'er their art extends,
That they and beauty from this hour are friends.

A New PROLOGUE,

Spoken in the character of an Iriſh Free-maſon, at the Theatre-Royal in the Hay-market.

Written by *Lau. Dermott*, D. G. M.

I Darby Mulroomy, from Moat of Grenoge,
Beg leave to be ſpaking by way of proloag:
And firſt to begin, this night is the day,
Appointed for L'Eſtrange's benefit play:
I heard him, juſt now, telling an actor,
He'd ſoon be as rich as Jew or contractor;

His

His lodge congregated, and ready for certain,
To open in form, behind this big curtain.
But he admits women, becauſe they are ſkill'd in
(As well as free maſons) the new art of building;
O the ſweet creatures! they're cunning projectors,
They build without rule, ſquare, compaſs, or ſectors,
Their ſtones are all curls, their bricks are all wool,
Their mortar's pomatum, foundation a ſkull;
On which they can build (I'm ſure 'tis no lie)
As broad as a turf-ſtack, but three times as high.
The men too can build as fancy beſt ſuits,
With curls on each ſide like a pair of volutes;
High tupees in front, juſt like a key-ſtone,
To wedge up the brains in ſkulls that have none,
For freize and feſtoons, they uſe Bruſſels laces;
And like the fine ladies, can white-waſh their faces;
With long tails behind, and nothing before,
Except down this way a little tom bore.
Meaning *tambour*.
Thus ſome have deſcrib'd our actors at large;
You viſitors are not ſubject to this charge.
[Bowing to the audience.
In our ancient craft true friendſhips abound,
I wiſh, amongſt brethren, the like could be found.
Were Yankees free-maſons, and the Britons too,
They'd hearken to reaſon, old friendſhip renew;
They'd drink, and ſhake hands, become mighty civil,
And throw all their guns and their ſwords to the devil.
But I'll ſay no more——*(pauſe)* the time's very quare,
They never ſhall catch poor Darby in the ſnare:

My

My political bundoon* ſhall not appear,
My buſineſs to night is to welcome you here.
Welcome, brethren of the ſquare and compaſs,
Welcome, bucks, who love to make a rompus;
Welcome, cits, who love to ſit in quiet;
Welcome, above, who never love to riot:
Welcome, critics, dread of every poet,
You ſpare the craft, becauſe you do not know it.
Ten thouſand welcomes Darby does decree
To all the ladies; welcome gra ma chree. †

* Poſteriors or nonſenſe. † My heart's love.

A New PROLOGUE,

Spoken in the character of a Teague, for the benefit of an Engliſh Free-maſon in diſtreſs.

Written by *Lau. Dermott*, D. G. M.

God ſave you, gentle folks, both great and ſmall,
I'm come to tell——*(pauſe)* phuh, I forgot it all.
You, miſter Prompter, there behind the ſcreen,
Why don't you ſpake, and tell me what I mean?
I have it now, I'm ſorry I confeſs,
A brother maſon is in great diſtreſs;
Nothing to ate, and what you all will think
Ten times worſe, the devil a ſup of drink.
To-day I ax'd him, how did matters go;
He ſhook his head, and cry'd, but ſo and ſo;
What want you, ſaid I, come tell me, honey?
Nothing ſaid he—but a bag of money:

For

For want of which, all my guts are aching;
Why do you laugh,—is it game you're making?
[To the galleries.
The devil burn me, but he'll be running creazy,
[In a heat.
Except, this night, you make his ſtomach eaſy.
He is London born, a true patriot really,
And I'm his brother, born in Shileally.
Arra, yes, why not,—pray where's the blunder?
It is but three hundred miles aſunder:
What though our parents never ſeen each other,
Faith that's no reaſon that he's not my brother?
For we are maſons, and our union hence
Hath made us brothers in the ſtricteſt ſenſe.
Our union ſuch, that all alike partakes,
Whether England, Ireland, or the land of cakes;
Nay round the globe, where'er a maſon roam,
He finds a brother, and a kindly home.
Therefore, my jewels, let us all befriend him,
And when in danger, Hannum an Doul defend him.

SOLOMON's TEMPLE:

AN

ORATORIO.

As it was perform'd for the Benefit of

SICK AND DISTRESSED

FREE-MASONS.

SOLOMON'S TEMPLE;

A

ORATORIO.

SOLOMON's TEMPLE:

An ORATORIO.

Dramatis Perſonæ.

Solomon, the Grand-Maſter.	*Uriel*, Angel of the Sun.
High Prieſt.	*Sheba*, Queen of the South.
Hiram, the Workman.	Chorus of Prieſts and Nobles.

ACT I.

SOLOMON.

Recitative.

Conven'd we're met—chief oracle of heav'n,
To whom the ſacred myſteries are given;
We're met to bid a ſplendid fabric riſe,
Worthy the mighty Ruler of the ſkies.

High-Prieſt.

And lo! where *Uriel*, angel of the ſun
Arrives to ſee the mighty buſineſs done.

Air.

Behold he comes upon the wings of light,
And with his ſunny veſtments cheers the ſight.

URIEL.

Recitative.

The Lord ſupreme, grand-maſter of the ſkies,
Who bid creation from a chaos riſe;
The rules of architecture firſt engrav'd,
On *Adam*'s heart.

Chorus of Prieſts and Nobles.

To heav'n's high architect, all praiſe,
All gratitude be given;
Who deign'd the human ſoul to raiſe,
By ſecrets ſprung from heav'n.

SOLOMON.

Recitative.

Adam, well vers'd in arts,
Gave to his ſons the plumb and line:
By maſonry ſage *Tubal Cain*,
To the deep organ tun'd the ſtrain.

Air.

And while he ſwell'd the melting note,
On high the ſilver concord float.

High Prieſt.

Recitative accompanied.

Upon the ſurface of the waves,
(When God a mighty deluge pours)
Noah, a choſen remnant ſaves,
And laid the ark's ſtupendous floors.

URIEL.

URIEL.

Air.

Hark from on high, the maſon-word!
'*David*, my ſervant, ſhall not build
'A lodge for heav'n's all-ſov'reign Lord,
'Since blood and war have ſtain'd his ſhield;
'That for our deputy his ſon
'We have reſerv'd—Prince *Solomon.* Da capo.

Chorus of Prieſts and Nobles.

Sound great JEHOVAH's praiſe!
Who bid young *Solomon* the temple raiſe.

SOLOMON.

Recitative.

So grand a ſtructure ſhall we raiſe,
That men ſhall wonder! Angels gaze!
By art divine it ſhall be rear'd,
Nor ſhall the hammer's noiſe be heard.

Chorus.

Sound great JEHOVAH's praiſe,
Who bid king *Solomon* the temple raiſe.

URIEL.

Recitative.

To plan the mighty dome,
Hiram, the maſter-maſon's come.

Air by Uriel.

We know thee by thy apron white,
We know thee by thy trowel bright,
Well ſkill'd in maſonry.

We know thee by thy jewel's blaze,
Thy manly walk and air;
Inſtructed thou the lodge ſhalt raiſe,
Let all for work prepare.

HIRAM.

Air.

Not like *Babel*'s haughty building,
Shall our greater lodge be fram'd;
That to hideous jargon yielding,
Juſtly was a *Babel* nam'd:
There Confuſion all o'er-bearing,
Neither ſign nor word they knew;
We our work with order ſquaring,
Each proportion ſhall be true.

SOLOMON.

Recitative.

Cedars, which ſince creation grew,
Fall of themſelves to grace the dome;
All *Lebanon*, as if ſhe knew
The great occaſion, lo is come.

URIEL.

Air.

Behold, my brethren of the ſky,
The work begins worthy an angel's eye:

Chorus of Prieſts and Nobles.

Be preſent all ye heavenly hoſts;
The work begins, the Lord defrays the coſt.

ACT II.

MESSENGER.

Recitative.

Behold, attended by a numerous train,
Queen of the South, fair *Sheba*, greets thy reign!
In admiration of thy wiſdom, ſhe
Comes to preſent the bended knee.

SOLOMON to HIRAM.

Receive her with a fair ſalute,
Such as with Majeſty may ſuit.

HIRAM.

Air.

When allegiance bids obey,
We with pleaſure own its ſway.

Enter SHEBA attended.

Obedient to ſuperior greatneſs, ſee
Our ſceptre hails thy mightier Majeſty.

SHEBA.

Air.

Thus *Phœbe*, queen of ſhade and night,
Owning the ſun's ſuperior rays;
With feebler glory, leſſer light,
Attends the triumph of his blaze:
Oh, all excelling Prince, receive,
The tribute due to ſuch a king;
Not the gift, but will, believe,
Take the heart, not what we bring. Da capo.

SOLO-

SOLOMON.

Recitative.

Let meaſures ſoftly ſweet,
Illuſtrious *Sheba*'s preſence greet.

SOLOMON.

Air.

Tune the lute and ſtring the lyre,
Equal to the fair we ſing:
Who can ſee and not admire,
Sheba, conſort for a king!
Enliv'ning wit and beauty join,
Melting ſenſe and graceful air;
Here united powers combine,
To make her brighteſt of the fair. Da capo.

SOLOMON.

Recitative.

Hiram, our brother and our friend,
Do thou the Queen with me attend.

SCENE II.

A View of the TEMPLE.

High Prieſt.

Recitative.

Sacred to heav'n, behold the dome appears;
Lo, what auguſt ſolemnity it wears;
Angels themſelves have deign'd to deck the frame,
And beauteous *Sheba* ſhall report its fame.

Air.

Air.

When the Queen of the South ſhall return
To the climes which acknowledge her ſway;
Where the ſun's warmer beams fiercely burn,
The Princeſs with tranſport ſhall ſay:
Well worthy my journey, I've ſeen
A monarch both graceful and wiſe,
Deſerving the love of a Queen,
And a temple well worthy the ſkies. Da capo.

Chorus.

Open ye gates, receive the Queen who ſhares,
With equal ſenſe, your happineſs and cares.

HIRAM.

Recitative.

Of riches much, but more of wiſdom ſee;
Proportion'd workmanſhip, and maſonry.

HIRAM.

Air.

Oh, charming *Sheba*, there behold
What maſſy ſtores of burniſh'd gold,
Yet richer is our art;
Not all the orient gems that ſhine,
Nor treaſures of rich *Ophir*'s mine,
Excel the maſon's heart:
True to the fair, he honours more,
Than glittering gems or brighteſt ore,
The plighted pledge of love:
To ev'ry tie of honour bound,
In love and friendſhip conſtant found,
And favour'd from above.

SOLO-

SOLOMON and SHEBA.

Duet.

Sheba. One gem beyond the reſt I ſee,
And charming Solomon is he.

Solom. One gem beyond the reſt I ſee,
Faireſt of fair ones, thou art ſhe.

Sheba. Oh, thou ſurpaſſing all men wiſe.

Solom. And thine excelling women's eyes.

HIRAM.

Recitative.

Wiſdom and beauty doth combine;
Our art to raiſe, our hearts to join.

Chorus.

Give to Maſonry the prize,
Where the faireſt chuſe the wiſe;
Beauty ſtill ſhou'd wiſdom love;
Beauty and order reign above.

FINIS.